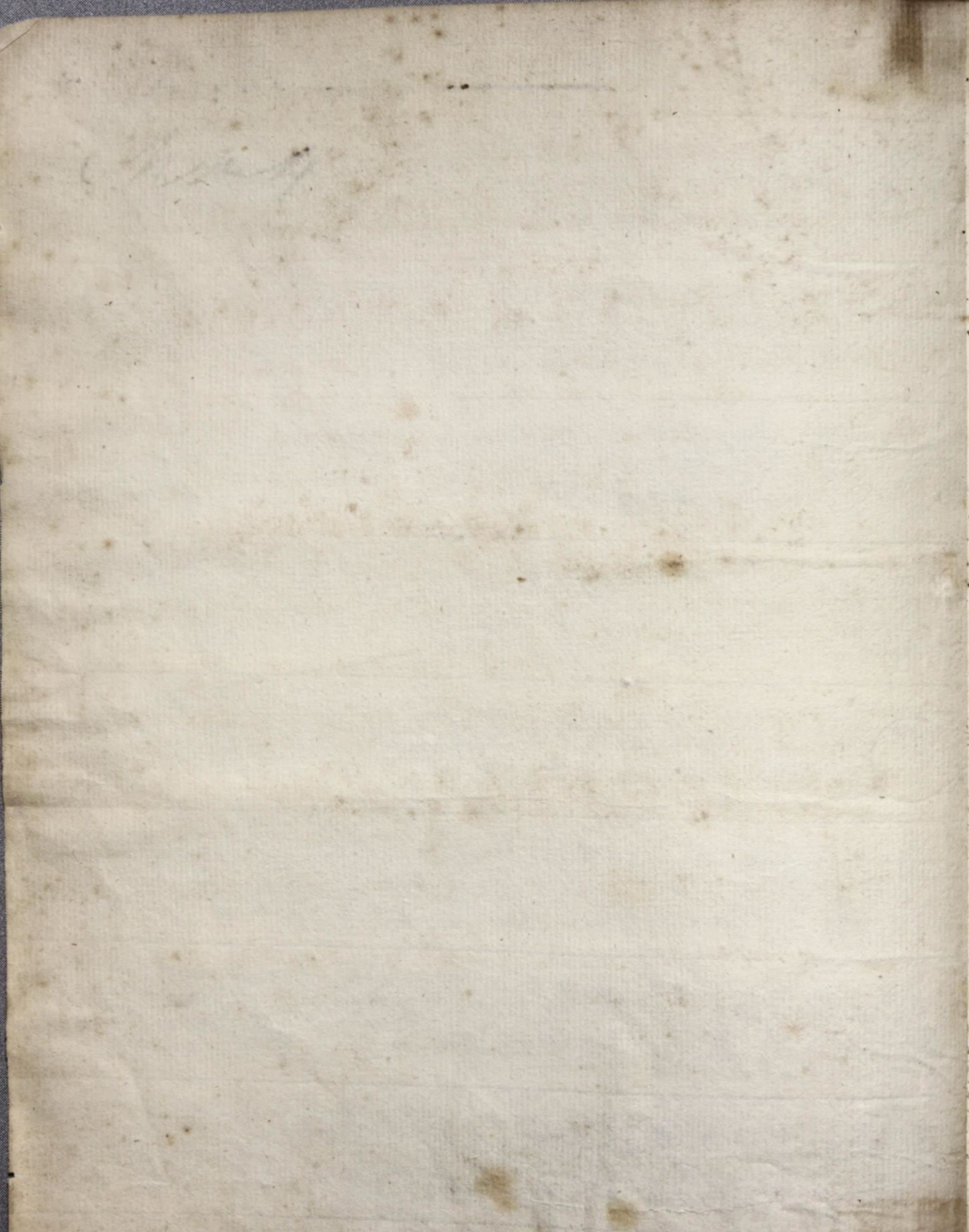


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THE
ANCIENT LITURGY
OF THE
Church of Jerufalem,

BEING THE
LITURGY of St. *JAMES*,
Freed from all latter ADDITIONS and INTERPOLATIONS of what-
ever kind, and fo restored to it's ORIGINAL PURITY:

By comparing it with the Account given of that LITURGY by
St. *Cyril* in his fifth MYSTAGOGICAL CATECHISM,
And with the CLEMENTINE LITURGY, &c.

Containing in fo many different Columns,

- I. The Liturgy of St. *James* as we have it at present, the Interpolations being only printed in a smaller Character.
- II. The same Liturgy without these Interpolations, or the ancient Liturgy of the Church of *Jerusalem*.
- III. St. *Cyril*'s Account of that Liturgy in his Vth Mystagogical Catechism.
- IV. The *Clementine* Liturgy.
- V. So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil* as may serve for illustrating and confirming it.

WITH AN
English TRANSLATION and NOTES,
AS ALSO
An APPENDIX, containing some other ANCIENT PRAYERS,
Of all which an Account is given in the PREFACE.

Δόξαμιν λαβῶσα κυριακὴν ἡ ψυχὴ μετὰ εἶναι θείας, — αἰ — εὐχαριστῶσα ἐπὶ πᾶσι τῷ Θεῷ, — διὰ Προσφορᾶς
ἀγίας, διὰ εὐχῆς μακαρίας, αἰνῶσα, ὑμνῶσα, εὐλογῶσα, ψάλλουσα, ἐδοξάζει κατὰ τῷ Θεῷ κατ' ἐδύναμιν
ἡ τοιαύτη ψυχὴ. Clem. Alex. Strom. vi. p. 797.

L O N D O N :
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T H E
P R E F A C E.

THE Liturgy of St. *James* is unquestionably one of the most ancient and valuable now any where extant in the Christian Church. That it is the same that was used in the Church of *Jerusalem* about the Time of the first Council of *Nice*, will appear to any who will candidly compare it with St. *Cyril's* Vth Mystagogical Catechism; and we have no reason to doubt that it was so much earlier. It is indeed, as we now have it, very much corrupted (as all the other ancient Liturgies are, the *Clementine* only excepted) by the Additions that were introduced into the Worship of the Church in After-times: Concerning which see Dr. *Hickes's* Christian Priesthood, from p. 141, to p. 146. Ed. 3d.

But then upon examining it more attentively, it appeared to me that all these Additions and Interpolations, of whatever kind, might easily be distinguished, and separated from it, and this excellent Liturgy of the Church of *Jerusalem* thereby restored to it's original Purity. And this induced me to bestow some Pains in attempting it; presuming that it would not be unacceptable to such as have a just Regard for Antiquity; and might prove useful.

That all that Part, both of this and the other ancient Liturgies, which precedes the Anaphora, is a latter Addition to the Service of the Church, appears from the Account given thereof by *Justin Martyr* in his first Apology, from the *Clementine* Liturgy, and from the 19th Canon of the Council of *Laodicea*: By comparing of which, with other ancient Authorities, we plainly find that the Service of the Church began with reading of the Scriptures, intermixed with Psalmody^a: After which followed the Sermon. Then the ἀκούμενοι and ἀπίστοι, the *Hearers* and *Unbelievers* being dismissed, there followed in Order, the Bidding-Prayer of the Deacon, and the Collect of the Bishop, first for the

^a See Can. 17. Con. *Laod.* Bingham. Orig. Ecclesiast. l. xiv. cap. 1, 2, 3.

Catechumens: Then after they were dismissed, for the Energumens: And after they were dismissed, for the Competentes, or Candidates

^b The 19th Can. Con. *Laod.* makes no mention of the Energumens, or of the Competentes, but of the Catechumens and Penitents only.

^c *Ap. Const.* l. viii. c. x.

^d *Ib.* c. xi.

for Baptism: And lastly after dismissing them likewise, ^b for the Penitents. Then all these being dismissed, the *Missa Fidelium*, or *Service of the Faithful*, began with the *Εὐχή διὰ σιωπῆς*, the *silent* or *mental Prayer*, which is the *first* of the three Prayers mentioned in the *Laodicean Canon*, the *second* and *third* are said to be *διὰ προσφωνήσεως*; of these two, the first is certainly the *προσφωνήσις ὑπὲρ τῶν πιστῶν*, ^c the *Bidding-Prayer for the Faithful*; the other (according to Mr. Bingham) is the following *ἐπίκλησις*

^d or *Collect of the Bishop* *: And these are the *Εὐχαὶ κοιναὶ ὑπὲρ ἑαυτῶν—καὶ ἄλλων πανταχῇ πάντων*, the *common Prayers for our selves—and for all others every where*, in St. *Justin*. Then after the Priests washing their Hands, and the Kifs of Peace, and the *Μήτις κατὰ τινος*, *Let none have ought against any one*; the Deacons brought the *Δῶρα* the *Gifts* of the People to the Bishop, to be by him placed on the Altar; and he *having prayed secretly by himself, and likewise the Priests, and making the Sign of the Cross, with his Hand, upon his Forehead*, says the Apostolical Constitutions, began the Anaphora, as p. 1^a, 2.

We have indeed most of the Petitions, at least, of the first of the two above mentioned Prayers *διὰ προσφωνήσεως* scattered up and down in this preceding Part of the Liturgy of St. *James*, which I have collected and put in Order in the App. N. i. We have likewise there, what answers to that Bidding-Prayer in l. viii. c. 37. of the Apostolical Constitutions, which I have conjectured to be the second of them, and which I have therefore inserted in the App. N. ii. And

^e *Goar. Euch.* p. 164.

three Forms of the *Εὐχή διὰ σιωπῆς*, or *silent Prayer*; the last of which, being the same with that in St. *Basil's* Liturgy ^e,

* But since *προσφωνήσις* properly signifies calling upon the People to pray, or Bidding-Prayer by the Deacon, and is always so used in the Apostolical Constitutions, and that in Contradistinction to the *ἐπίκλησις* or Collect of the Bishop; may not this second of the two Prayers *διὰ προσφωνήσεως* be understood of such a Bidding-Prayer as we have in Const. Apost. l. viii. c. 37. a Collect by the Bishop being supposed to follow after each of these two Bidding-Prayers, as in the Constitutions, though they be not expressly mentioned in the Canon? So Const. Apost. l. viii. c. 35. the *προσφωνήσις* or Bidding-Prayers of the Deacon for the Catechumens, Energumens, Competentes, and Penitents are mentioned, without taking any Notice of the Collects by the Bishop, which yet, as we are sure from the very Places there referred to, followed after every one of them. But I submit this Conjecture to the Judgment of the Reader.

some few Variations excepted, I have also inserted in the App. N. iii. with these Variations below it. And as I am very much inclin'd to suspect that that Prayer which is entitled *Εὐχή τῆς ἐνάρεξως* has been taken from the Priest's Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing *προσιδσάν σοι διὰ τῆ Χρῑστῶ σε τὴν ἐκκλησίαν σε*, into *τὰς δέλας σε τέτας τὰς προσιόντας τῷ ἀγῶ σε φωτίσματι*, and the Pronoun of the first Person into that of the third ; so I have given it a Place in the App. N. iv. And because the very last Prayer in this Liturgy, after the Anaphora, is plainly the Priest's Prayer for the Penitents ^f, I have put it likewise in the App. N. v.

^f See it as in *Goar's Euch.* p. 673. and as translated from the Penitential of *Jo. Jejunator* in the App. to *Marshall's* Penit. Disc. N. v. p. 33.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, *viz.* from the *Sursum Corda*, *Lift up your Hearts*, to the *Ite in Pace*, *Depart in Peace*. And the Method I have taken to free it from all latter Interpolations of what kind soever, and so to restore it to it's primitive Purity, is by comparing it with the *Clementine* Liturgy, which never having been used in any Church since it was inserted into the Apostolical Constitutions, has none of those Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* justly says, “ is the Standard “ and Test by which all the others are to be tried : and by comparing those with this the Innovations and Additions in After- “ times, be they good or bad, will appear.” I have also compared it with that Account of the Liturgy of *Jerusalem*, which St. *Cyril* gives in his Catech. Myst. Vth. And that you may see all in one View, I have placed, in so many different Columns, 1st, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2dly, The same Liturgy without these Additions, and so restored to its ancient Purity. 3dly, St. *Cyril's* Account of it. 4thly, The *Clementine* Liturgy. And, 5th, So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysostom*, and St. *Basil*, as I thought might serve for illustrating and confirming it. And since the *Syriac* Liturgy of St. *James*, published by *Renaudotius*, has plainly been taken from the *Greek* one, and

and from the *Sursum Corda* to the Beginning of the Prayer of Intercession keeps pretty close to it ; I have likewise compared them together, and set down the Differences betwixt them in this Part, so far at least as I reckon'd it could be of any Use to my Design, in the Notes below the first Column. As for what I have left out or altered in the second Col. I have either given my Reasons for so doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. *Hickes* has suggested in the Place above referred to. You will likewise observe that in this second Col. I have inclosed some Words or Sentences in Hooks, where though I had some Suspicion, more or less, of their not having been originally in it, yet not such as I judged sufficient for leaving them wholly out : I have sometimes taken particular Notice of these in the Notes ; and where I have not, it was because I either thought it of too little Moment, or that my Reason might easily be conjectured.

I have said above that the *Clementine* Liturgy, as never having been any where used, at least since it was inserted into the Apostolical Constitutions, is in consequence free from all those Additions of whatever kind that were afterwards introduced into the Worship of the Church : And it is so plain and simple, and withal so very decent, in it's Frame and Order, and so exactly agrees with the best and earliest Accounts we have of the holy Eucharist, and of the Manner in which it was then celebrated (as has been fully shewn by the learned Mr. *Johnson*, Mr. *Bingham*, and others) that we may well say of it with the excellent Dr. *Just. M. Ap. Grabe*, *Apostolica omnino videtur, certe Antiquissima est*,
1. p. 127.
Note 1. *It seems to be really Apostolical, to be sure it is of very great Antiquity.* Yet notwithstanding of all this, as learned Men have observed how great Freedoms the Compiler of these Constitutions hath taken in other Instances *, with those more ancient Materials out of which

* We have in my Opinion one very remarkable Instance of this in the *Ὕμνος Ἑωθινός*, the *Morning Hymn*, which he has inserted l. vii. c. 47. under the Title of *Πρωτοψαλμὴ ἑωθινή*, *Morning Prayer*. For besides that the

* See Dr. *Grabe's* Proleg. to LXX. T. i. §. 1, 4, &c. and Dr. *Lee's* to T. ii. Prop. 15, 16, 17. as to the one : And as to the other *Grabe's* Spicil. Patr. Sec. 1. p. 283, &c.

† See also *Smyth's* Account of the Greek Ch. App. p. 272—298.

Alex. MS. in which it is preserved, is in all probability as ancient at least ^a as this Collector himself ; it will, I think, appear to any that will impartially compare them, as I have set them down in opposite Columns, in the App. N. vi. ^b that the first is genuine and runs smoothly and naturally, and the second industriously altered, and strained to serve an Hypothesis, I mean to make it the more consistent with the *Arian* Scheme.

he hath collected them ; so I must acknowledge that I think there is just Ground to suspect that he hath used Freedom even with this Liturgy also, and hath ^h *foisted in some Words and Phrases, and altered others in it.* This Liberty he seems chiefly to have taken in that * long Hymn of Thanksgiving which is introductory to the History of Institution: For (to pass by what may be suspected as altered in favour of that Scheme which made him, as I have observed, tamper with the *Morning Hymn*) some of the Compellations he there gives to God seem to be too affected, and to have no Relish of true primitive Simplicity (not to mention the accumulating so many of them together) such as ἀβασίλευτον καὶ ἀδέσποτον, — ἢ ἀναρχος γνῶσις, ἢ αἰδιος ὄρασις, ἢ ἀγέννητος ἀκοή, ἢ ἀδίδακτος σοφία, ὁ πρῶτος τῇ φύσει, καὶ νόμος τῷ εἶναι, καὶ κρείττων παντὸς ἀριθμοῦ, *without King and without Lord,—Knowledge without Beginning, eternal Sight, unbegotten Hearing, untaught Wisdom, the first by Nature, and the Law of Being, and beyond all Number.* [Of this Kind also are these in the final Blessing, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιέμενος, ὁ αἰώσι μὴ περατέμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, *who art circumscribed by no Place, who dost not grow old with Time, who art not terminated by Ages, who art not subject to Generation, who standest in need of no Guard, who art above Corruption, who art incapable of Change, who by Nature art invariable.*] There are also some other Particulars in this long Thanksgiving which seem not a little suspicious, such as, ὁ — πρὸ πάντων ποιήσας τὰ χερσὶν — καὶ Ἀγγέλους καὶ μετὰ ταῦτα πάντα ποιήσας — τὸν φαινόμενον τῆτον κόσμον, — συ γὰρ εἶ ὁ τὸν ἔρανόν — σήσας — ὁ πῆξας σερῶμα — ὁ ἐξαγαλὼν φῶς — ὁ — τὸν χορὸν τῶν ἀστέρων ἐν ἔρανῳ καλῶσάρας, *who — before all Things didst make the Cherubim — and Angels ; and after all these didst make — this visible World, — for Thou art He who didst establish the Heaven — who didst fix the Firmament — who didst bring forth the Light — who — didst inscribe the Choir of Stars in the Heaven.* For however that Opinion of the Angels being created before any Part of this visible and material World might have been embraced by some

* To judge of the Justness of the Author's Observations, the Learned will have recourse to the Original ; the Publisher would only suggest, that the *English* Reader will find a very good Translation of this Hymn in Dr. Brett's Collection of Lit. p. 2, &c.

of the Fathers in, and after the fourth Century ; yet as the Scriptures are altogether silent concerning it, so neither has it any sufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have something Material in their Constitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been *τρεπλῆς φύσεως*, of a convertible Nature, nor consequently capable of falling ; and as this must plainly be design'd to fit them for inhabiting a material World, so it must in consequence suppose some Part at least of that material World fitted up before hand for their Inhabitation. They likewise expressly asserted that *the Host of Angels were created by God to be the subordinate Ministers of his Providence, and that they were accordingly placed from the highest Part τῶ φαινομένῳ of the visible Heavens down even to us, in a gradual Subordination ; that they were distributed among, and appointed to have the Charge of the οὐρανοῖα, the heavenly Bodies* (so I understand it here) *and the Heavens, of this World, and the Things that are therein,*

for the good and orderly Administration of Providenceⁱ. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Sense of these excellent Persons) we may conclude that they were not created before the visible and material World*. Nor could any of these Fathers^k who made the *perfecta Nativitas* of the Logos as *προφωγικός* to be when God spoke out *τὴν πρώτην φωνήν*, his first Word, saying, *Let there be Light*, have believed that the Angels were created before that *first Day* ; for even in this respect the Logos as *πρωτότοκος* must have the ¹ pre-eminence, and all Things be made by him. See also what Dr. Bull hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the six Days Creation. An-

* As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers^a is, that it was occasioned by his envying the Dignity to which he saw them advanced : which is certainly more likely in itself than the common Opinion, and more agreeable to the History in *Genesis*, chap. iii. where we see that the Sentence of Condemnation passed against him was, *Because thou hast done this thou art cursed.*

^a *Just. M. Dial.* p. 362. *Ed. Febb.*
Iren. l. iv. c. 78. l. v. c. 24. *Tert.*
de Spect. c. 2. *de Patient.* c. 5. *Cyp.*
de Bon. Pat. p. 218. *de Zel.* & *Liv.*
p. 222.

other Instance is *χερσὶν ἀνόμων καλῶς χεθεὶς ἱερέων ἢ ἀρχιερέων* * *ψευδωνύμων*
being seized by the Hands of wicked Priests and High-priests * See Ap. Con.
falsely so called; this seems not to be so agreeable to the 1. viii. ch. 2.
Sense and Practice, I do not say of the first Christians of the Church
of *Jerusalem* only, but even of the Apostles themselves, who still kept
Communion with the Temple-Worship, as far down at least as the
History of the Acts^b carries us, nay even to the Martyrdom^c
of St. *James*; which certainly they would not have done —^b Ch. xxi. 20.
if they had not believed that the Power of the Priesthood —^c 27.
was still continued (without which the Temple Service could not, with-
out Sacrilege, have been performed or joined in) and therefore that they
were still true Priests, and not *ψευδωνυμοί*, *falsely so called*, who mini-
stred therein, how unworthy soever of that sacred Character. Again,
—*ἢ τὴν κτίσιν—αὐτόματον νομισάντων—ἐκ εἰσας πλανᾶσθαι· ἀλλὰ ἀναδείξας—*
Μωϋσὴν, δι' αὐτῆς—νόμον δέδωκας,—and had esteemed the Creation—to be the
Effect of Chance—thou didst not suffer them to wander in Error; but didst
raise up—Moses, and by him didst give the—Law—. Now I very much
question if there be any ground to believe that this atheistical Principle
had any footing in the World in the Age of *Moses*. I shall only take
Notice of one Passage more, it is, *ὁ ποιήσας—ἀέρα ζῶντων πρὸς εἰσπνοὴν ἢ*
φωνῆς ἀπόδοσιν, διὰ γλώττης πλητίσσης τὸν ἀέρα, ἢ ἀκοὴν συνεργεμένην ὑπ' αὐτῆς
ὡς ἐπαίειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλίαν, who didst make—the
vital Air for breathing, and giving of Sound, by the Tongue striking
the Air, and for the Hearing which is assisted by it so as to hear, receiv-
ing the Speech that falleth upon it. This is a Description too trivial and
minute for the Gravity of a devotional Composure. Other Instances
might perhaps be given, but I have mentioned these only to account
for what I have said in Note^a col. 4. p. 11. Indeed what Bp. *Bull* says
^a speaking of the Creed which we have in these Constitu-
tions, l. viii. c. 41. may, I think, be as justly applied to this
Hymn of Thanksgiving, *Illud quidem Libri Auctori (seu potius Inter-*
polator) a capite ad calcem παραφρασεως, pro more suo reddit. The
Author (or rather Interpolator) of this Book hath paraphrased it, after
his ordinary Manner, from beginning to end. But he does not seem
to have taken so great Freedom with the other Parts of this Liturgy,
a for

^b Judic. Eccl.
Cath. c. 6.
§. 8.

for from these Words in the End of this long Thanksgiving, *Μεμνημένοι ἐν ᾧ δι' ἡμᾶς ὑπέμεινε, εὐχαρισθῆναι σοι, θεὲ παντοκράτορ, ἔχ' ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτῷ πληρῶμεν, ἐν ᾗ γὰρ νυκτὶ, &c.* *We therefore in Commemoration of these things which he endured for us, give Thanks to Thee, O almighty God, not as we ought, but as we are able, and fullfil his Institution. For in the same Night that he was, &c.*

* Ap. i. p. 131.

Note 3.

(to which Dr. Grabe* thinks *Justin Martyr* has alluded) from these Words forward, I say, I can observe but very little that can reasonably be suspected. One Particular I have already mentioned in the final Blessing, and where I have not wholly omitted them, have inclosed, at least, most of the others in Hooks, one or two of which I have also taken Notice of in the Notes.

But to return to the Liturgy of St. *James*. From the *Sursum Corda*, *Lift up your Hearts*, to the End of the Prayer of Intercession, all that can be suspected in it as latter Additions were easily removed, without any the least Breach of the Coherence, or so much as Alteration of the grammatical Construction; on the contrary, they rather interrupt the Connexion, which is much more plain and natural without them. There is indeed one manifest Omission almost in the very Beginning of it, which I have supplied from the *Syriac* and St. *Cyril*, all the other Liturgies also agreeing therein; and one at least, if not two, in the Prayer of Intercession, both which I have mentioned in the Notes. I have likewise in the apostolical Salutation, immediately before the *Sursum Corda*, turned Θεὸς, *God*, into Υἱὸς, *Son*, upon the Authority of the other Liturgies, the Sense also requiring it. And p. 10. I have added ὁ οὐρανὸς καὶ, *the Heaven and*, and a little below in the same Page have inserted καὶ, *and*, and again, p. 18. have put καὶ, *and*, for ὁ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysostom* and St. *Mark*. These are all the Alterations I have made in this Part, to which I have only added a few Conjectures in the Notes. But after the Prayer of Intercession I have been obliged, in one or two Places, to take a little more liberty; but I hope the Reasons given in the Notes for my doing so will satisfy the candid and judicious Reader.

From what I have set down in the vth Col. from the Liturgies of St. *Mark*, St. *Chrysostom*, and St. *Basil* (to which I might have added many other Liturgies from *Renaudotius's* Collection, but that I reckoned these sufficient, as being, next to this, the most ancient and of greatest Authority) may be seen the wonderful Harmony and Agreement that is among them all in the following Particulars, *viz.* (after the Peoples bringing their Oblations to the Priest, and his presenting them on the Altar) in the *Sursum Corda*, *Lift up your Hearts*, with the Peoples Response *Habemus ad Dominum*, *We lift them up unto the Lord*; in the Thanksgiving introductory to the Words of Institution, and the Peoples joining with the Priest in the Ἐπὶ ψάλλον (as the *Greeks* called it) or *Seraphick Hymn*, *Holy, Holy, Holy, &c.* which always made a part of it; in rehearsing the History of the Institution; in the Prayer of Oblation, or solemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Christ, in Commemoration of his Death and Passion; in the Invocation for the Descent of the holy Ghost upon them, to make them that very Body and Blood (as the instituted Representatives of which they had been just before offered up) to make them, I say, by a mysterious Change, though not in their Substance, yet at least in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Consecration is fully completed: In the Intercession in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the παράδοσις, or *Commendatio*^a, beseeching God to sanctify their Souls and Bodies, and make them worthy to communicate in these sacred Mysteries: In the τὰ ἁγία τοῖς ἁγίοις, *Holy Things for holy Persons*, with the Peoples Response Εἰς ἅγιος, &c. *There is One holy, &c.* In the Thanksgiving after communicating: In the final Benediction: And in the Dismissal by the Deacon, *Ite in Pace, Depart in Peace*. Concerning all which see Mr. *Bingham's Origin. Eccles.* B. xv. of the *Missa Fidelium*, Mr. *Johnson's Unbl. Sacr.* and Dr. *Hickes's Christian Priesthood*. Now these Things wherein they thus agree with the *Clementine* Liturgy, and with one another, and are moreover supported by the Testimonies of the primitive Fathers (as these learned Gentlemen, and others, have shewn)

^a See Dr. Wake's Discourse on the Apost. Fathers translated by him, p. 102. and Dr. Bull's Sermon. xiii. p. 549. p. 553.

we may justly reckon to be of apostolical Original^s, and as Dr. *Hickes* says, " the consentient Doctrine and Practice of " the ancient Catholick Church."

It is true indeed the *Roman* Missal, as it is very short and defective in the Hymn of Thanksgiving, in comparison of the other Liturgies, having no such express Mention of the Creation of the World, and of Man in particular, and of our Redemption by Christ, as they have, and ending with the *Thrice Holy*, whereas in them it is continued on to, and connected with the History of Institution ; and likewise in the Prayer of Intercession, the one part of which, such as it is, is placed before the History of Institution, and the other after the Oblation : So it has no direct Invocation for the Descent of the Holy Ghost upon the Eucharistick Elements, which the

learned Mr. *Johnson*^b thinks was first laid aside by that Church about the latter End of the sixth Century. But then this Prayer of Invocation is supported by such clear Testimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reasonable Ground to doubt of its apostolical Original: To pass by all the other Testimonies adduced by Mr. *Johnson*, Mr. *Bingham*, and others, that of *Irenæus* (who unquestionably must have received it, not only from the Practice of his Predecessor *Pothinus*, but also of his Master St. *Polycarp*, who being ordained Bishop of *Smyrna* by the Apostles themselves, must have been taught it directly from them) is sufficient to assure us of this : His Testimony produc'd in col. v. p. 43. from the Fragment published by *Pfaffius* is a clear Evidence of it ; and exactly agrees with, and explains what he says l. iv. cont. *Hæres.* c. 34. p. 327. where, by the by, the Reading in the *Greek* ἐκκλησιν which Dr. *Grabe* took to be an Error for ἐπίκλησιν, the Word ordinarily used for it by others, and even by *Irenæus* himself, (l. i. c. 9. p. 57.) is confirmed from the same Word ἐκκαλόμεν being used here likewise ; and their agreeing in this very Word, which I think is hardly to be met with elsewhere, as applied to this Purpose, is also a farther Confirmation of the Genuineness of this Fragment.

As for the *Gallican* Liturgies published by *Mabillon*, they are but imperfect Fragments,ⁱ and of no great Antiquity^k.

ⁱ *Johnson's* Unbl. Sacr. part 2. p. 146.
^k *Dedwel* on Incense.

However, since even in some of them, imperfect as they are, we have this Prayer of Oblation and Invocation still remaining, this is sufficient to shew that as it has been originally received by them, so it was not even then quite fallen into Desuetude. To give but one Instance: In the 20th Office¹, viz. *Missæ in Cathedra S. Petri Apostoli*, we have *Post Mystrium* [i.e. after the Words of Institution] this Prayer, *Hæc igitur præcepta servantes, sacrosancta Munera nostræ salutis offerimus, obsecrantes ut immittere digneris Spiritum tuum sanctum super hæc Solemnia : ut fiat nobis legitima Eucharistia in tuo, Filiique tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini nostri Jesu Christi Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura bibentibus. Per ipsum Dominum.* That it has been used also in the Churches of Spain is evident from the Testimony of *Isidore*, cited by *Mabillon*^m—*Porro sexta [Oratio] proinde succedit* ^{m De Lit. Gall. P. 10.} *Confirmatio Sacramenti, ut Oblatio quæ Deo offertur, sanctificata per Spiritum Sanctum, Christi Corpori & Sanguini confirmetur.* Agreeably to which in the *Mozarabick* Missal we have, in the Office *In Nativitate Domini*, this Prayer, *post Pridie ; Hæc Domine dona tua & præcepta servantes, in Altare tuum Panis ac Vini holocausta proponimus, rogantes profuissimam tuæ misericordiæ pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta concepit, has hostias Trinitas indivisa sanctificet : ut cum a nobis fuerit non minori trepidatione quam veneratione percepta, quicquid contra animum male vivit intereat ; quicquid interierat nullatenus reviviscat. R. Amen.*

How I have succeeded in this Attempt on the Liturgy of St. *James* must be left to the Judgment of the Reader. I have taken all the Care I could, as on the one hand not to leave out or alter any thing, but what, as appeared to me, I had a reasonable Ground for ; so on the other not to retain any thing that could be justly liable to Suspicion : And thus far, I presume, I may safely say, that as it is here freed from the Inventions and Additions of latter Ages, it is a most noble Liturgy ; exactly agrees in all it's Parts with the Form and Order of the *Clementine*, and with the Accounts we have from St.

Cyril and other ancient Fathers of the primitive Manner of celebrating the Christian Sacrifice ; and well deserves to be universally receiv'd, both on account of its intrinsick Excellency, and of its venerable Antiquity for which it is so greatly regarded as well in the *Latin* as in the *Greek Church*.

P. S. The Reader will observe that the same Notes serve both for the *Greek* and *English* ; and are referred to in both by the same Marks.

The Publisher having desired of the Rev. Mr. B. to ask the Judgment of his Father T. B. LL. D. about the Passage in Mr. Johnson's Book here refer'd to, the Answer is laid before the Reader (with Mr. B.'s full Consent) in that late learned and pious Doctor's own Words. *As to Mr. —'s Question, I can say but little more than I have done formerly in my Book called The necessary Use of Tradition to understand the holy Scriptures, where, from Pag. 109, to the End of that Treatise, I have given, what I think, Reasons sufficient to satisfy unprejudiced Persons, that there was no written Liturgy used in any Church before the latter End of the fourth Century or Beginning of the fifth. Le Brun has confirmed me in this Opinion, who not only urges the same Arguments I borrowed from Renaudot, but also observes that during the Dioclesian Persecution, which continued until the Beginning of the fourth Century, the Bishop Traitors when they delivered up the sacred Vessels, answered, that they were not Keepers of those Books, they were in the Custody of the Readers ; and then observes that the Readers had only the holy Scriptures, the Liturgies or Forms of administering Sacraments being performed by only the Bishops and Priests. And if they had any Liturgical Books they would have delivered them up, as well as they did the sacred Vessels. He also proves that the Bishops and Priests, even after the Liturgical Books were written, were obliged by Canon in some Places to have all the Forms by Heart, and not to use any Book, when they administred a Sacrament. He also proves from a Letter of Pope Innocent to Decentius Bishop of Eugubium, An. 416, that there was at that Time no written Liturgy in the Church of Rome. For that Bishop having consulted the Pope concerning the ministring of the Sacraments, and particularly at what Time the Pax was to be given, the Pope answers, " Pacem igitur asseris ante confecta mysteria quosdam populis impartiri, imperare ; vel sibi inter Sacerdotes tradere, cum post omnia, quæ aperire non debeo, pax sit necessario indicenda." Why, says le Brun, should he be afraid to discover what was in the Canon, if it was already written, and so easy to be seen ? And at the Conclusion of the Letter he writes, " Reliqua vero quæ scribi fas non erat, cum adfuero, interrogati poterimus ediscere." But sure if there had been then a written Canon, it would not have been a Crime for the Pope to have sent a Copy of it to a Bishop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope Leo, that is about the Year 440, Le Brun finds the Liturgy mentioned as a written Form. From whence he infers that it was first permitted to be written between the Years 416 and 440. But then he observes that Pope Innocent and others teach that this Prayer of Consecration, though not suffered to be written, was derived from St. Peter, and preserved by oral Tradition, and was known only to the Initiated That Justin Martyr, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem, all speak of a Prayer by which God is desired to make the Bread and Wine the Body and Blood of Christ, but none of them pretend to tell you, the Form of Words*

used for that purpose. Since the Liturgies were written, we see the Form in all those that can be called ancient, to be the same in Sense, though different in Words, as whatever is handed down by oral Tradition only, will be. Le Brun observes that the only Difference between the Roman and Eastern Liturgies is, that the Eastern Liturgies have placed this Invocation after the Words Hoc est Corpus, &c. and the Roman places it before those Words. This he says was the Order they learned from St. Peter, who herein exactly followed what our Saviour did, who first blessed and brake, and then said, Take, eat, this is my Body, &c. But the other Apostles taught their Disciples first to pronounce the Institution, and then to pray for the Elements that they might be changed into the Body and Blood of Christ. In all the Liturgies the Words of Institution are pronounced, and the Invocation; this is all that appears uniform and essential. But it seems Mr. Johnson has observed, that the Roman Missal had an express Invocation for the Descent of the holy Ghost in the fifth Century, because Pope Gelasius says, In hanc, scilicet in divinam transeunt, Spiritu Sancto perficiente, Substantiam, and hence supposes this express Invocation of the holy Ghost was laid aside by Pope Gregory in the sixth Century. But le Brun, though I believe he never heard of Mr. Johnson's Book, has obviated this Objection, and has produced several Authors as low as the ninth Century, who have written on the Roman Canon, and all speak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghost. I will transcribe one Instance from Florus of Lyons, called for his great Learning Magister, he expounds the Words Quam oblationem tu Deus, &c. Oratur Omnipotens Deus, ut oblationem suis sacris altaribus impositam, & tantum precibus commendatam, ipse per virtutem Spiritus descendentis ita legitimam & perfectam Eucharistiam efficiat. From these Words of Florus there is certainly as much Reason to believe there was an express Invocation for the Descent of the Holy Ghost in the ninth Century, as we have from the Words of Gelasius to believe it was in the fifth. This Invocation is implied in the Words of the present Missal, and it does not appear any other Invocation was used in the Time of Pope Gelasius.

Springgrove, Friday, Jan. 20. 1743.

And in another Letter—that he still believed with Renaudot and le Brun, that there was no written Liturgy for the public Use of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of Rome as old as any. But (said the Dr.) whether — or I are right, both are equally of Opinion, that the Church of Rome never had a more express Petition for the Descent of the Holy Ghost than she has at present. And in this, every Reader will judge for himself. But as these Sheets may probably fall into the Hands of some, who have never seen that laborious Work of Pere le Brun, here referred to by Dr. B. so the following Passage will let such Readers see in what Esteem that learned Gentleman holds St. James's Liturgy. “S'il fuffoit qu'une Liturgie ne fût pas défectueuse pour s'abstenir d'en admettre quelque autre, on auroit pû conclure qu'il ne devoit y avoir nulle part d'autre Liturgie que celle de Saint Jâque, que n'est pas défectueuse, & qui est la plus ancienne de toutes, puisque c'est celle de Jerusalem, où le Christianisme a pris naissance, & où par conséquent les Apôtres ont célébré les divins Myfteres.” *Defense de l'ancien Sentiment sur la Forme de la Consecration de l'Eucharistie, &c. Par le R. P. Le Brun Pretre de l'Oratoire, a Paris 1727. avec Aprobations & Privilege du Roy.* The Sense of these Words, which cannot well be literally translated, is, If a Liturgy's being complete and perfect without any Defect were a sufficient Reason not to admit the Use of any other, one might conclude, that no other Liturgy ought to be used in any Place but that of St. James, which is no ways defective, and which is the most ancient of all, since it is that of Jerusalem, where Christianity was first established, and consequently where the Apostles celebrated the divine Myfteries.

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtain'd his Consent to make it public,

public, provided any competent Judge, who would submit to peruse it with care, should think it worthy; I had the Pleasure to find a Gentleman in *London* every way well fitted for the Task, who very kindly undertook it. His great Modesty and Diffidence of himself made him ask my Allowance to impart the MS to two others, whom he was pleased to call fitter Judges; from which, however, I begg'd to be excused, at least till he should thoroughly satisfy himself, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Proposal, who, in his Answer to me (dated Annunt. of the blessed Virg. 1743.) said — “As to the MS, I am intirely of your Mind, that the Gentleman to whom you have committed it, should in the first Instance carefully peruse it himself, and give his own Judgment of it, which after he has done I shall be glad to know. The Copy of Lit. *Ja.* which I made use of, is that published by *Fabricius* among his Apocryphals of the New Testament. That of Lit. *Mar.* is both there and in the first Vol. of *Renaudotius's* Collection of Oriental Liturgies. Those of *Cbrysf.* and *Basil* in *Goar's* Euchology; and the *Clementine* in the Apost. Constit. The *Syriac* Lit. *Ja.* is both in *Fabric.* and *Renaud.* I have cited but few of the Fathers, that having been sufficiently done before by Mr. *Johnson*, &c. The Edit. of *Cyril* I made use of is that published by *Tho. Milles* at *Oxon.* 1703. *Just. Mart.* Ap. 1. Ed. *Grabe.* Dialog. Ed. *Jepp.* Apol. 2. Ed. *Hutchinson*, Ox. 1703. *Iren.* Ed. *Grabe.* *Athenagor.* Ed. *Dechair*, Ox. 1706. *Clem. Alex.* Ed. *Potter*, Ox. As for *Tertullian*, I refer to the Chapters which are the same in all the Editions; and so are the \S s of *Ignatius's* Epistles. I have also cited *Mabillon de Liturg. Gallic.* in the End of the Preface, Edit. *Paris* 1729. The Fragment of *Irenæus*, published by *Pfaffius*, is not only to be found there, but also in *Fabricius*, Ed. of *Hippolytus*, vol. 2. p. 64. Mr. *Johnson* has published it also in his Vol. II. of his *Unbl. Sacr.* Pref. p. 7, and 8. I have also once cited *Origen cont. Cels.* Ed. *Spencer*, *Cantabrig.* 1658. and *St. Albanas.* Ed. *Colon.* the Pages of which, as far as I have observed, answer to that of the *Paris* Edit. so that he will find the Place refer'd to in either of them; it begins thus—*ἐν οἷς πρὸς πάντων τῶν ἐπὶ γῆς τῶ ἀνθρώπων ἡμεῖς ἐλεήσας*, &c. It is in *English* to this Purpose; But above all his Creatures here on Earth he was most abundant in his Mercy to Mankind; for considering that they were not able to subsist for ever by the Condition of their own Nature, he freely bestowed on them something greater than it, and did not simply create them as he did all the brute Animals upon Earth, but made them after his own Image, imparting to them even of the Power of his own Logos, &c. These Books he will easily come at, and they will be as easily consulted. I have taken the *Clem. Lit.* for the *Standard*—and followed Dr. *Hickes's* Rule.—I am persuaded that worthy Gentleman you mention, notwithstanding his Modesty, will be a sufficient Judge of that small Performance, if he think it worth his while to examine it.”—And upon the 17th of *July* 1743, I received a Letter from the worthy Gentleman in whose Hands the MS then was, in which he said,—“I finished the Perusal of Lit. *Jac.* the Week after I returned from *Kent*, and have found no room to alter the Opinion I at first conceived of it: It is in my Opinion a judicious and accurate Performance; the learned (but, alas! much to be lamented) Author, having made use of the only best Method, as I think, to purge it of later Interpolations and Corruptions, and establish the genuine Readings upon the best Authorities the Nature of the Thing is capable of. The Translation is indeed close, but just and expressive; I had some Doubts about a few Words, but upon further Examination was satisfied; and as to the Orthography of the *Greek* one shall rarely meet with any thing in Manuscript so accurate; in a Word, 'tis a valuable Piece of Learning, and Christian, Primitive Antiquity.” And such, 'tis hoped, it will appear to every judicious and candid Reader.—Some particular Account and Character of the excellent Author, together with some other of his Researches into primitive Christianity, may some time be offered to the Publick.

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ERRATA.

In the Preface, p. iv. lin. 21. *leg.* as p. 2, 3.
Ibid. p. xiii. l. 21. *l. profusissimam.*

P. 3. c. 1. l. 9. *l. μυσαγωγῶν.*

P. 4. c. 1. l. 10. *l. your* in majusc. colls.

our in smaller Characters.

p. 5. c. 1. l. 24. *l. your* in different Characters.

Ib. l. 41. *l. διαλλάγηθι*

p. 9. c. 2. after l. 5. *add* Priest.

p. 29. c. 2. l. 14. *l. these*

p. 30. c. 1. l. 8. *l. Eis*

p. 35. c. 3. l. 12. *l. ἀγίοις*

p. 38. c. 2. l. 14. after *ὑπερβας* *add* *κ*

p. 42. c. 2. l. 32. *l. p. 74.*

p. 43. c. 1. l. 20. *l. p. 47.*

p. 44. c. 1. l. last *read* World."

p. 50. c. 1. l. 13. *l. ἀκατάστατον*

Ib. l. 24. *l. καταγρηστον*

Ib. c. 2. l. 5. instead of * *read* a

Ib. l. 17. instead of a, *read* b, and instead of b, *r. c.*

Ib. l. 24. instead of c, *read* d.

p. 54. c. 1. l. 8. *l. ἀνολύεις.* *ib.* l. 15. *l. ταύτας.* l. 23.
l. ἀμεμνητον. l. 28. *l. παλαιαρχῶν*

Ib. c. 2. l. 15. *l. ἀγίας*

Ib. l. 20. *l. προσεικαμένων*

p. 57. c. 1. l. 25. *l. θυσία,*

p. 58. c. 2. l. 4. *l. ἀγαθός*

Ib. *add* in the Marg. See Clem. Alex. p. 793.

p. 59. c. 2. l. 11. *l. κατηχημένων*

p. 62. c. 2. l. 9. *l. αὐτός*

Ib. l. 24. *l. κ*

p. 66. c. 1. l. 4. *l. Diaconus*

Ib. l. 18. *l. ζωποισῶ*

Ib. l. 43. instead of p. 78. *r. p. 82.*

p. 70. c. 1. l. 15. *l. χίλια.* *Ib.* l. 28. penult. word
l. πᾶσαν

p. 87. c. 2. l. 29. *l. σαλῆ*

p. 103. c. 1. l. 13. *l. ἐναντῆ*

p. 105. c. 2. l. 9. *l. and good* in small Characters.

Ib. marg. Note at the foot of the page l. 1. *l. φησισματι,*

p. 117. marg. Note *l. Testimonies* for the Mixture.

p. 118. c. 1. l. 28. *l. Imprisonments,*

THE
ANCIENT LITURGY

OF THE

CHURCH of *Jerusalem*, &c.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

* —————

Sacerdos.

* Sacerdos.

Ἡ Ἀγάπη τῷ κυρίῳ καὶ Πατρί, ἡ χάρις
τῷ κυρίῳ καὶ Θεῷ καὶ ἡ κοινωνία
τῷ κυρίῳ καὶ ἡ δωρεὰ τῷ ἁγίῳ Πνεύματι εἰς μέγα
πάντων ἡμῶν.

† Ἡ Ἀγάπη τῷ Πατρί, ἡ χάρις τῷ
Υἱῷ, καὶ ἡ κοινωνία τῷ ἁγίῳ
Πνεύματι εἰς μέγα πάντων ὑμῶν.

Populus.

Populus.

Καὶ μετὰ τῷ πνεύματι σου.

Καὶ μετὰ τῷ πνεύματι σου.

Sacerd.

Sacerd.

Ἄνω σχωμεν τὸν κύριον καὶ τὰς καρδίας.

Ἄνω τὰς καρδίας †.

* —————

Pop.

Ἐχομεν πρὸς τὸ κύριον ||.

Sacerd.

Εὐχαριστήσωμεν τῷ κυρίῳ.

^a Deest Lit. Syriac. Jacobi Edit. Renaudot.
^b De Lit. Syriac.
^c Lege υἱῷ, Son, as in Lit. Syr.
^d De Lit. Syr.
^e L. ὑμῶν, you, as in Lit. Clem. Chrys. and Bas.
though Lit. Syr. has also nobis, us, but then in it the
People answer to this only Amen.

^f De Lit. Syr.

{ Pop. Habemus ad Dominum.
* Lit. Syr. { Sac. Gratias agamus Domino Deo
nostro.
{ Peop. We lift them up unto the Lord.
{ Priest. Let us give thanks unto the
Lord our God.

* We have still in Lit. Jac. (though thrust out of
it's due Place, and put into that Part of it which
precedes the Anaphora, and which is but a later Ad-
dition to the Service of the Church) p. 52. Ed. Fabric.
inter Apocryph. Nov. Test. Diac. Μὴ τις τῶν κατηχη-
μένων μὴ τις τῶν ἀμυνήτων μὴ τις τῶν μὴ δυναμένων ἡμῶν
συνεισθῆναι ἀλλήλους ἐπιστῶντες τὰς θύρας, [add from
Lit. Clem. † Μὴ τις κατὰ τινος μὴ τις ἐν ὑποκρίσει.]
Ὁρθοί πάντες, add from p. 57. ὥμεν μετὰ φόβου Θεοῦ καὶ
κατανύξεως, and from Lit. Clem. προσφύγειν. Deacon.
Let none of the Catechumens; let none of the Uninitiat-
ed; let none of those who ought not to join in this Ser-
vice stay. Know one another. Keep the Doors.

St. Cyril in Catech.
Myst. V.

Ἐώρακατε τὸν Διάκονον τὸν
νίψασθαι διδόντα τῷ Ἱε-
ρεϊ, καὶ τοῖς κυκλῶσι τὸ
θυσιαστήριον Πρεσβυτέροις
— ἔκ ἤκυσας τῇ μα-
καρίῃ Δαδὶ αὐτὸ τῷ το-
μυταγογῆναι καὶ λίσσῃ,

ΝΙψομαι ἐν ὁ-
δαῖς τὰς
χεῖράς μου, καὶ κυκλώ-
σω τὸ θυσιαστήριόν σου
Κύριε.

— Εἶτα βοᾷ ὁ Διάκονος,
Ἀλλήλους ἀπολά-
βετε, καὶ ἀλλήλους ἀ-
σπαζώμεθα^b.

— Μετὰ τῷ βοᾷ ὁ Ἱερεὺς,
Ἄνω τὰς καρδίας.

— Εἶτα ἀποκρίνεται,
Ἐχομεν πρὸς τὸν
Κύριον.

— Εἶτα ὁ Ἱερεὺς λίσσει,
Εὐχαριστήσωμεν τῷ
Κυρίῳ.

^a This I suppose was
said by the Bishop and
Presbyters while they
washed their Hands. See
Lit. Chrys. Ed. Goar. p. 60.
^b Here the Deacons
brought the δῶρα, Gifts,
to the Bishop at the Al-
tar,

The Clementine
Liturgy.

Sacerdos.

Ἡ Χάρις τῇ παν-
τοκρίτῳ
Θεῷ, καὶ ἡ ἀγάπη τῇ
Κυρίῳ ἡμῶν Ἰησοῦ
Χριστῷ, καὶ ἡ κοινωνία
τῇ ἁγίᾳ Πνεύματι
ἕως μετὰ πάντων ὑ-
μῶν.

Populus.

Καὶ μετὰ τῇ πνεύ-
ματι σου.

Sacerdos.

Ἄνω τῇ νῦν.

Pop.

Ἐχομεν πρὸς τὸν
Κύριον.

Sacerd.

Εὐχαριστήσωμεν τῷ
Κυρίῳ.

In *Lit. Jac.* the Kiss
of Peace followed after
the Priests washing their
Hands, as we learn from
St. Cyril; but in this Lit.
it preceded it, for it be-
gins thus. Diac. Πρόσ-
χωμεν. Let us attend. Sa-
cerd.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

† Lit. Chrys. and Basil.

Sacerdos.

Ἡ Χάρις τῇ κυρίῳ ἡμῶν Ἰησοῦ Χρισ-
τῷ, καὶ ἡ ἀγάπη τῇ Θεῷ καὶ πατρὶ,
καὶ ἡ κοινωνία τῇ ἁγίᾳ πνεύματι, εἰς μετὰ
πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῇ πνεύματι σου.

† Lit. Mar. Ἄνω ἡμῶν τὰς καρδίας.
Lit. Chrys. and Basil. Ἄνω ἡμῶν τὰς
καρδίας.

|| So also Lit. Mar. Chrys. and Bas.

Pop.

Ἐχομεν πρὸς τὸν Κύριον.

Sacerd.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

† St. Cypr. de Orat. Dom. p. 152.

Sacerdos { Sursum Corda.
Plebs — { Habemus ad Dominum.
Priest — { Lift up your Hearts.
People { We lift them up unto the Lord.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Priest.

THE Love of the ^a Lord and ^b Father, the Grace of the ^c Lord and ^d God, and the Communion ^e and the Gift of the holy Ghost be with ^f us all.

People.

And with thy Spirit.

Priest.

^g Let us lift up ^{your} ^{our} mind and ^h Hearts.

*

^a Priest.

+ THE Love of the Father, the Grace of the Son, and the Communion of the holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up ^{your} Hearts †.

People.

We lift them up unto the Lord ||.

Priest.

Let us give thanks unto the Lord.

[— + Let none have ought against any one. Let none come in Hypocrisy.] Let us all stand upright, — with Reverence and godly Fear — to offer.

† St. Mark xi. 25. St. Ignatius Epist. ad Tral. §. 8. Μὴδὲς ὑμῶν κατὰ τὴν πλησίον τὴν ἑχέτω. Let none of you have ought against his Neighbour.

* I have inserted this Benediction and Response (though not mentioned by St. Cyril) because it is also in Lit. Clem. Chrys. and Bas. instead of which Lit. Mar. has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. καὶ μετὰ τῶν πνευματικῶν. Priest. The Lord be with you all. Peop. And with thy Spirit. It followed immediately after the Priest's placing the δῶρα Gifts on the Altar.

St. Cyril in Catech.
Myft. V.

You ſaw the Deacon hold-
ing Water to the Biſhop
and to the Preſbyters
who ſtood about the
Altar.—Did you not
hear the bleſſed *David*
teaching you this My-
ſtery, and ſaying,

I Will waſh my
Hands in In-
nocency, and ſo
will I compaſs
thine Altar, O
Lord.

—Then the Deacon calls
out,

Embrace one
another, and let us
kiſs one another ^b.

—Then the Prieſt calls
out,

Lift up your
Hearts.

—Then you answer,

We lift them up
unto the Lord.

—Then the Prieſt ſays,

Let us give
thanks unto the
Lord.

tar, for St. Cyril adds —
σημειον—ἰς τὸ φιλημα τῷ
ἀνακραθῆναι τὰς ψυχὰς,
καὶ πᾶσαν ἐξοριζεν μνησι-
κακίαν. διὰ τούτου ὁ Χρῆστος
ἔλεſεν, ἵαν προſφῆρες τὸ δῶ-
ρον σου ἐπὶ θυſιαſτήριον, καὶ
μνηſοῦης—πρῶτον διαλλα-
γῆται

The Clementine
Liturgy.

Prieſt.

THE Grace
of almighty
God, and the Love
of our Lord Jeſus
Chriſt, and the
Communion of the
holy Ghoſt be with
you all.

People.

And with thy
Spirit.

Prieſt.

Lift up your
Mind.

People.

We lift it up
unto the Lord.

Prieſt.

Let us give
thanks unto the
Lord.

Part of the Liturgies of St. Mark,
St. Chryſoſtom, and St. Baſil.

Lit. Chryſ. and Baſ.

Prieſt.

THE Grace of our Lord Jeſus
Chriſt, and the Love of God
and the Father, and the Communion of
the holy Ghoſt be with you all.

People.

And with thy Spirit.

‡ Lit. Mar. Let us lift up our Hearts.

Lit. Chryſ. and Baſil.

Let us lift up our Hearts.

|| So alſo Lit. Mar. Chryſ. and Baſ.

People.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto the Lord.

cerd. Ἡ εἰρήνη τῷ θεῷ
μὴ ἀ πάντων ὑμῶν. The
Peace of God be with you
all. Pop. Καὶ μὴ ἀ τῷ
πνεύματι σου. And with
thy Spirit. Diac. Ἀσπά-
ſασθε ἀλλήλους ἐν φιλήματι
ἀγίῳ. Salute ye one an-
other

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Pop.

"Αξιον κ' δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἄξιόν ἐστι κ' δίκαιον, πρέ-
πον τε κ' ὀφειλόμενον σε αἰνεῖν, σε ὑμνεῖν
σε εὐλογεῖν, σε προσκυνεῖν ^a, σε δοξο-

^a De Lit. Syr. & σε εὐλογεῖν ut—te benedicamus, to
blefs Thee, is put before σε ὑμνεῖν, te celebremus, to sing
Hymns to Thee, [or to celebrate Thee.]

Pop.

"Αξιον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἄξιόν ἐστι κ' δίκαιον
πρέπον τε κ' ὀφειλόμενον ^a σε αἰνεῖν, [σε
ὑμνεῖν] σε εὐλογεῖν, σε προσκυνεῖν, σε

^a So in the ὕμνος Eothenos Morning Hymn (at the
end of the Psal. in MS. Alex.) αἰνεῖμέν σε, εὐλογεῖμέν
σε, προσκυνεῖμέν σε, δοξολογεῖμέν σε, ὑχαριστεῖμέν σοι.
We praise Thee, we blefs Thee, we worship Thee, we
glorify Thee, we give thanks to Thee.

St. Cyril in Catech.
Myft. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

— Εἴτα λίσσεται,

"Αξιὸν καὶ δίκαιον.

^a Μὴ δὲ ταῦτα μνημο-
νεύομεν ² ἔρανθ' καὶ
⁴ γῆς καὶ θαλάσ-

γηθῶσι τῷ ἀδελφῷ σου καὶ τότε
προσελθὼν πρόσφερε τὸ δῶ-
ρόν σου. ἕκον τὸ φίλημα,
διαλλαγὴ ἐστίν. *This Kiss*
is a Sign that our Souls
must be united together in
Love, and all Remem-
brance of Injuries banish-
ed; therefore Christ said,
If thou bring thy Gift to
the Altar, and there re-
membrest — first be re-
conciled to thy Brother,
and then come and offer
thy Gift. This Kiss there-
fore is a Reconciliation.
Vid Just. Mart. Ap. 1.
p. 125.

In that Part of Lit. Jac.
which precedes the Ana-
phora, it is, Ἀσπήσωμεν
ἀλλήλους ἐν φιλήματι ἀγίῳ.
Let us love one another
with a holy Kiss, p. 58.

^a This account here
given by St. Cyril agrees
so exactly with the Lit. of
St. James, (as appears by
comparing them accord-
ing to the figures 1, 2, 3,
&c. wherewith I have
marked the corresponding
Particulars) that there can
be no doubt of it's being
the Liturgy used in the
Church of Jerusalem in his
time.

Pop.

"Αξιὸν καὶ δίκαιον.

Sacerd.

"Αξιὸν ὡς ἀληθῶς
καὶ δίκαιον πρὸς πάν-
των ἀνυμνεῖν σε τὸν

other with the holy Kiss.
Then the Clergy saluted
the Bishop, and the Men
of the Laity the Men,
and the Women the Wo-
men. Then the Priests
washed their Hands. Af-
ter which, Diac. Μὴ τις
τῶν κληρυμένων· μή τις
τῶν ἀκροαμένων· μή τις τῶν
ἀπίστων· μή τις τῶν ἡτερο-
δόξων· Μὴ τις κατὰ τι-
νῶν· μή τις ἐν ὑποκρίσει.
Ὁρθοὶ πρὸς κύριον μὴ δὲ φό-
βου καὶ τρόμου ἐσώτες ὡμῶν
πρόσφέρειν. Ὡς γινόμενων,
οἱ Διάκονοι προσαγγέτωσαν
τὰ δῶρα τῷ Ἐπίσκοπῳ πρὸς
τὸ θυσιαστήριον—εὐξάμενοι·
ἐν καθ' ἑαυτὸν ὁ Ἀρχιερεὺς
ἅμα τοῖς ἱερεῦσι—καὶ εὐχὰς
πρὸς τὸ θυσιαστήριον, τὸ τρό-
παιον τῷ σώματι κατὰ τὴν
μνήσιν τῇ χειρὶ ποιησάμε-
νοι, εἰπάτω, Ἡ χάρις,
&c. *Let none of the Ca-*
techumens; let none of the
Hearers; let none of the
Unbelievers; let none of
the Heterodox stay:—Let
none have ought against
any one; Let none come in
Hypocrisy. Let us stand
upright before the Lord,
with fear and trembling,
to offer. When this is done,
let the Deacons bring the
Gifts to the Bishop at the
Altar.—Then let the High-
Priest, having prayed se-
cretly by himself (and like-
wise the Priests) and stand-
ing at the Altar, make the
Sign of the Cross upon his
Forehead with his Hand,
and say, The Grace, &c.

Pop.

"Αξιὸν καὶ δίκαιον.

† Lit. Mar. Ἀληθῶς γὰρ ἀξιὸν ἐστίν
καὶ δίκαιον, ὅσιόν τε καὶ πρέπον καὶ ταῖς ἡμε-
τέραις ψυχαῖς ἐπωφελες, ὁ ὢν δέσποτα,

The present Liturgy of St. James.

People.

It is meet and right.

Priest.

It is very meet, right, and our
bounden Duty to praise Thee, to sing
Hymns to Thee, to blefs Thee, to
worship

The ancient Liturgy of the Church
of Jerusalem.

People.

It is meet and right.

Priest.

† It is very meet, right, and our
bounden Duty^a to praise Thee, [to
sing Hymns to Thee,] to blefs Thee,
to

St. *Cyrl* in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*,
St. *Chryfoftom* and St. *Bafil*.

— Then you fay,
It is meet and
right.

People.
It is meet and
right.

People.
It is meet and right.

* Then we make men-
tion of ² Heaven,
and ⁴ the Earth

It is very meet
and right before
all things to fing

† Lit. *Mar*. It is very meet and
right, holy and becoming, and pro-
fitable to our Souls, O eternal Lord

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

λογεῖν, σοὶ εὐχαριστεῖν τῷ πάσης κτίσεως
 ἐρατῆς τε καὶ ἀοράτης δημιουργῷ^b τῷ θη-
 σαυρῷ τῶν αἰώνων ἀγαθῶν, τῇ πηγῇ
 τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ πάντων Θεῷ
 καὶ δεσπότη^c. ὃν ὑμνεῖσιν^e οἱ ἔρανοὶ τῶν ἔρα-
 νῶν, καὶ πάντα ἡ δύναμις αὐτῶν ἡλίας τε καὶ
 σελήνη, καὶ πᾶς ὁ τῶν ἄστρον χορὸς γῆ^d,
 θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. ^e ἱερ-
 σαλὴμ ἡ ἱερὴ πόλις^f πανήγυρις^g, ἐκκλησία περιβόλων
 ἀπογεγραμμένων ἐν τοῖς ἔρανοῖς, πνεύματα δικαίων καὶ
 προφητῶν, ψυχὰ μαρτύρων καὶ ἀποστόλων. * Ἀγγε-
 λοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί
 τε καὶ Ἐξουσίαι, καὶ Δυνάμεις Φοβεραὶ, καὶ τὰ
 Χερσίδιμ πολυύμνατα, καὶ τὰ ἐξαπτέρυγα
 Σεραφίμ, ἅ ταις μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ
 πρὸς ἄνω ἐαυτῶν, ταῖς δὲ δυσὶ πτέρυξι κα-
 τακαλύπτει τὰ πρὸς ἄνω ἐαυτῶν, ταῖς δὲ δυσὶ
 πτέρυξι κατὰ τὰς ἑσπερας ἐκκρά-
 γειν ἕτερον πρὸς ἕτερον ἀκαταπαύστως ἑσ-
 μαισιν^h ἀσιγήτοις δοξολογίαις, τὸν ἐπι-
 νίκιον ὕμνον τῇ μεγαλοπρεπείᾳ σου δόξης.
 λαμπρᾷ τῇ φωνῇ ἁδοῖα, βοᾶνⁱ, ἡ δοξο-
 λογῆν^a κεκραγέτα καὶ λέγον^a,

^b De Lit. Syr.^c Lit. Syr. adds Coelum & The Heaven and.^d Lit. Syr. adds & and.^e De Lit. Syr.^f De Lit. Syr. and I reckon all from (e) to have been added since St. Cyril's time, otherwise he, who omits no Occasion of mentioning whatever may make for the Honour of Jerusalem (as this certainly doth that the Church in Heaven should have the same Name given it) would not in all Probability have omitted it.^g Theologia non conticecente, uninterrupted Theology—Lit. Syr.^h De Lit. Syr.ⁱ Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, Virtutes caelestes, & mundo superiores Exercitus coeli. Angels, Archangels, Principalities, Authorities, Thrones, Dominions, celestial Powers, and the Armies of Heaven that are above this World.

δοξολογεῖν, σοὶ * εὐχαριστεῖν τῷ^a πᾶ-
 σης κτίσεως^b ἐρατῆς τε καὶ ἀοράτης δημιερ-
 γῷ, [τῷ θησαυρῷ τῶν αἰώνων ἀγαθῶν,
 τῇ πηγῇ τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ
 πάντων Θεῷ καὶ δεσπότη.] ὃν ὑμνεῖσιν^c οἱ
 ἔρανοὶ καὶ^d οἱ ἔρανοὶ τῶν ἔρανω^e, καὶ πάντα
 ἡ δύναμις αὐτῶν. ³ ἡλίας τε καὶ σελήνη,
 καὶ πᾶς ὁ τῶν ἄστρον χορὸς. ⁴ γῆ^d καὶ^e θα-
 λάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. [†] ⁵ Ἀγγε-
 λοι, ⁶ Ἀρχάγγελοι, ⁷ Θρόνοι, ⁸ Κυριότητες,
⁹ Ἀρχαί τε καὶ ¹⁰ Ἐξουσίαι, καὶ ¹¹ Δυνά-
 μεις φοβεραὶ, καὶ τὰ ¹² Χερσίδιμ πολυύμ-
 ματα, καὶ τὰ ἐξαπτέρυγα ¹³ Σεραφίμ, ἅ
 ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ
 πρὸς ἄνω ἐαυτῶν, ταῖς δὲ δυσὶ πτέρυξι κα-
 τακαλύπτει τὰ πρὸς ἄνω ἐαυτῶν, ταῖς δὲ δυσὶ
 πτέρυξι κατὰ τὰς ἑσπερας ἐκκρά-
 γειν ἕτερον πρὸς ἕτερον ἀκαταπαύστως ἑσ-
 μαισιν^h ἀσιγήτοις δοξολογίαις^g [[τὸν ἐπινίκιον ὕμνον
 τῇ μεγαλοπρεπείᾳ σου δόξης λαμπρᾷ τῇ
 φωνῇ ἁδοῖα]] βοᾶνⁱ, [[δοξολογεῖν^a, κε-
 κραγέτα]] καὶ λέγον^a,

^a f. λογικῆς τε καὶ ἀλόγου, rational and irrational, is to be added from St. Cyril.^b I have inserted this from Lit. Syr.^c I have added καὶ, and, from Lit. Syr.^d See Note (e) in the other Column.^e Perhaps all from this to καὶ λέγον^a and saying, may have been added; and if so, instead of ἅ τὰς, and κατακαλύπτει cover, read κατακαλύπτουσα covering, without ἅ τὰς. [And in the English, instead of they fly read flying. But by comparing this with Lit. Clem. I am rather inclin'd to think that no more is to be suspected as an Addition but that part of it which I have inclosed in double Hooks: Unless we suppose that what follows λέγον^a saying, in that Lit. has also been added.^g f. ἀσιγήτων θεολογία uninterrupted Theology, as in Lit. Syr. or ἀσιγήτοις θεολογίαις uninterrupted Theologies, as in Lit. Mar. Thus St. Cyril calls this Trisagion τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ θεολογίαν, the Theology delivered to us by the Seraphim; and, De occurfu Domini, if it be his, τὸ τοῦ θεολογεῖν τὰ Σερα-
 φίμ.

St. Cyril in Catech.
Myft. V.The Clementine
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St. Chrystosom and St. Basil.

σης, ³ ἡλίς ἡ σελή-
νης ἄστρων καὶ ¹ πᾶ-
σης τῆς κτίσεως λογικῆς
τε καὶ ἀλόγου, ὁρατῆς τε
καὶ ἀοράτου, ⁵ Ἀγγέ-
λων, ⁶ Ἀρχαγγέλων,
¹¹ Δυνάμεων, ⁸ Κυ-
ριοτήτων, ⁹ Ἀρχῶν,
¹⁰ Ἐξουσιῶν, ⁷ Θρόνων,
τῶν ¹² Χερουβιμ τῶν
^b πολυπρόσωπων δυνά-
μει, — μνημονεύομεν καὶ τῶν
¹³ Σεραφίμ ἃ ἐν πνεύ-
ματι ἀγίῳ ἐθεάσατο Ἡσαΐας
παρεστηκότα κύκλῳ τοῦ θρό-
νου τοῦ Θεοῦ, καὶ ταῖς μὲν
δυσὶ πτέρυξι καὶ ἀ-
καλύπτου τὰ πρόσ-
ωπον, ταῖς δὲ δυσὶ
τῆς πόδας, καὶ ταῖς
δυσὶ πτέρυγμα, καὶ
λέγουσα,

^b I have here followed
M. S. *Roe*, which gives us
the true Reading, that
which is in the Text of
St. Cyril being plainly cor-
rupted in this Place.

ὥτως ὦντα Θεὸν ^a — σὲ
προσκυνῶσιν ἀνάμειθ-
μοι σεραφίαι Ἀγγέ-
λων, Ἀρχαγγέλων,
Θρόνων, Κυριοτήτων,
Ἀρχῶν, Ἐξουσιῶν,
Δυνάμεων, Στρατιῶν
αἰωνίων τὰ Χερουβιμ,
καὶ τὰ ἐξαπτέρυγα Σε-
ραφίμ, ταῖς μὲν δυσὶ
κατακαλύπτουσα τὰς
πόδας, ταῖς δὲ δυσὶ
τὰς κεφαλὰς, ταῖς
δὲ δυσὶ περιέμεινα καὶ
λεγόντα ^b ἅμα χι-
λίαις χιλιάσιν ^c ἀρχ-
αγγέλων καὶ μυριάς
μυριάσιν ἀγγέλων,
ἀκαταπαύτως καὶ ἀσι-
γήτως βοῶσαις

^a Here follows a very
long Thanksgiving, which
I have omitted, not on-
ly because of its great
Length, but also because
the Compiler of the *Apost.*
Constit. seems to me to
have so tamper'd with it,
that it is not easy to dis-
tinguish his Additions and
Alterations from what has
been originally in it.

^b Perhaps what here fol-
lows may have been add-
ed from *Dan.* vii. 10. and
Rev. v. 11. the Angels and
Archangels being menti-
oned immediately before.

^c De M. S. V.

κύριε Θεέ, πάτερ παντοκράτορ, σὲ αἰνεῖν,
σὲ ὑμνεῖν, σοὶ εὐχαρισεῖν, σοὶ ἀνθομολο-
γεῖσθαι — τῷ πνεύματι καὶ ἔρανόν, καὶ τὰ
ἐν τῷ ἔρανῳ, γῆν, καὶ τὰ ἐν τῇ γῇ, θά-
λασσαν, πηγὰς, ποταμούς, λίμνας, καὶ πάντα
τὰ ἐν αὐτοῖς —

Lit. Chrys. Ἀξίον καὶ δίκαιον σὲ ὑμνεῖν,
σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαρισεῖν, σὲ
προσκυνεῖν ἐν παντί τόπῳ καὶ σεαυτοῖς
σε, —

Lit. Bas. — Ἀξίον ὡς ἀληθῶς, καὶ δίκαιον,
καὶ ὀρεγον τῇ μεγαλειότητι καὶ ἀγιοσυμ-
σε, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ
προσκυνεῖν, σοὶ εὐχαρισεῖν, σὲ δοξάζειν τὸν
μόνον ὧντως ὦντα Θεὸν —

† What answers to this in Lit. Mar. is
Σὺ γὰρ εἰς ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας,
καὶ δυνάμεως, καὶ κυριότητος, καὶ πατρὸς ἐνέμε-
ται, ὀνομαζόμενος, καὶ μόνον ἐν τῷ αἰῶνι τῶν
αἰώνων, καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκωσι
χίλια καὶ χιλιάδες, καὶ μυρία καὶ μυριάδες ἁγίων
ἀγγέλων καὶ ἀρχαγγέλων σεραφίαι. Σοὶ πα-
ραστήκωσι τὰ — πολυέμματα Χερουβιμ, καὶ τὰ
ἐξαπτέρυγα Σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ
πρόσωπα καλύπτουσα, καὶ δυσὶ τῆς πόδας, καὶ
δυσὶν ἰπτάμενα, καὶ κέκραγεν ἕτερον πρὸς τὸ

† *Irenæus* L. 2. c. 54. Enarrent numerum Angelorum,
& ordinem Archangelorum, demonstrent Thronorum
Sacramenta, & doceant diversitates Dominationum,
Principatum, & Potestatum atque Virtutum. Let them
tell the Number of the Angels, and the Order of the Arch-
angels, let them shew the Mysteries of the Thrones, and teach
us the Differences of the Dominions, Principalities, Authori-
ties and Powers. [Nota Fuard. in loc. Quibus si addas
C 2 Cherubim]

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

worship Thee, ^a to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures visible and invisible; ^b the Treasure of eternal good Things; the Fountain of Life and Immortality, the God and Governour of the Universe". To whom ^c the Heaven of Heavens sing Praise, with all their Hosts: the Sun and Moon, and the whole Choir of Stars: The Earth, ^d Sea, and all things that are in them: ^e Jerusalem the heavenly ^f Assembly", the Church of the first-born that are written in Heaven, ^g the Spirits of just Men and Prophets, the Souls of Martyrs and Apostles." * The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers; The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another, with never-ceasing Voices, ^h and uninterrupted Shouts of Praise", singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, ⁱ glorifying", crying aloud, and saying,

to worship Thee, to glorify Thee, to give Thanks to Thee, the Maker of ^a all Creatures ^b visible and invisible; [the Treasure of eternal good Things; the Fountain of Life and Immortality, the God and Governour of the Universe;] To whom ^c the Heaven and" the Heaven of Heavens sing Praise, with all their Hosts: ³ The Sun and Moon, and the whole Choir of Stars: ⁴ The Earth, ^d and" Sea, and all things that are in them: [†] ^e ⁵ The Angels, ⁶ Archangels, ⁷ Thrones, ⁸ Dominions, ⁹ Principalities, ¹⁰ Authorities, and ¹¹ tremendous Powers: The ¹² many-eyed Cherubim, and the ¹³ Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, ^f crying one to another, with never-ceasing Voices, ^g and uninterrupted Shouts of Praise", [[singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, glorifying, crying aloud,]] and saying,

Φ. μ. This [Child] the Seraphim theologise [i. e. celebrate his Divinity] p. 323.

* Vid. Just. M. Dial. p. 119, 120.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

and Sea, ³ the Sun and Moon, the Stars, and ¹ all Creatures rational and irrational, viſible and inviſible, the ⁵ Angels, ⁶ Archangels, ¹¹ Powers, ⁸ Dominions, ⁹ Principalities, ¹⁰ Authorities, ⁷ Thrones, of ¹² the Cherubim with ^b * many Eyes in power,—we make mention alſo of ¹³ the Seraphim which *Iſaiah* ſaw in the holy Spirit ſtanding about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and ſaying,

* Or, many Faces.

Hymns to Thee the true God ^a—
—The innumerable Hoſts of Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, thine everlaſting Armies worſhip Thee, The Cherubim, and the Seraphim with ſix Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and ſaying ; ^b together with thouſand thouſands ^c of Archangels, and ten thouſand times ten thouſand of Angels, crying inceſſantly with uninterrupted Shouts of Praise,

God, Father Almighty, to praiſe Thee, to ſing Hymns to Thee, to give Thanks to Thee, to confeſs unto Thee—who madeſt Heaven, and all things that are in Heaven ; the Earth, and all things that are in the Earth ; the Sea, the Fountains, Rivers, Lakes, and all things that are in them——

Lit. Chryſ. It is meet and right to ſing Hymns to Thee, to bleſs Thee, to praiſe Thee, to give Thanks to Thee, to worſhip Thee, in all Places of thy Dominion,——

Lit. Baſ. It is very meet and right, and becoming the Majeſty of thy Holineſs, to praiſe Thee, to ſing Hymns to Thee, to bleſs Thee, to worſhip Thee, to give Thanks to Thee, to glorify Thee, the only true God.

‡—*Lit. Mar.*—For thou art above all Principality, Authority, Power, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. Thouſand thouſands, and ten thouſand times ten thouſand holy Angels and Archangels, thy Armies, ſtand before Thee. Before Thee ſtand the—many-eyed Cherubim, and the Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to an-

Cherubim & Seraphim, novem comperies. To which if you add the Cherubim and Seraphim, you will find nine Orders.] But theſe different Names taken from different Places of Scripture, do not prove that there are exactly ſo many angelical Orders, for ſome of them may perhaps coincide.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Pop.

"ΑγιϞ, "ΑγιϞ, "ΑγιϞ, * Κύριε" Σα-
βαώθ, πλήρης ὁ ἔρανός καὶ ἡ γῆ τῆς δόξης
σου. Ὡσαννά ὁ ἐν τοῖς ὑψίστοις· εὐλογη-
μένϞ ὁ ἐρχόμενϞ ἐν ὀνόματι Κυρίου· Ὡσαν-
νά ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

"ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ πά-
σης ἀγιοσύνης ὁ κύριος καὶ ὁ δαΐηρ· "ΑγιϞ καὶ

Pop.

† "ΑγιϞ, "ΑγιϞ, "ΑγιϞ, ΚύριϞ
Σαβαώθ πλήρης ὁ ἔρανός καὶ ἡ γῆ τῆς δό-
ξης σου.

Ὡσαννά ὁ ἐν τοῖς ὑψίστοις. εὐλογημένϞ
ὁ ἐρχόμενϞ ἐν ὀνόματι κυρίου. Ὡσαννά ὁ
ἐν τοῖς ὑψίστοις.

Sacerd.

† "ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ
πάσης ἀγιοσύνης δαΐηρ. "ΑγιϞ καὶ ὁ μονο-

* L. ΚύριϞ, as in St. Cyril and in Lit. Clem. Mar.
Chrys. and Bas.

† De Lit. Syr.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

ἕτερον ἀκαλαπαύτοις εἰμασι, καὶ ἀσιγήτοις
θεολογίαις, † ἐπινίκιον καὶ τρισάγιον ὕμνον
ᾄδοντα, βοῶντα, δοξολογῶντα, κεκραγόντα καὶ
λέγοντα τῇ μεγαλοπρεπείᾳ σου δόξῃ,

Lit. Chryſ. καὶ τοὶ παρεσῆκασι χιλιάδες
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερου-
βιμ, καὶ τὰ Σεραφίμ, ἐξαπέρυγες, πολυίμ-
μα, μετάρτια, πτερῶν τὸν ἐπινίκιον ὕμνον
ᾄδοντα, βοῶντα, κεκραγόντα καὶ λέγοντα,

Lit. Baſ. σὲ γὰρ αἰνῶσιν ἄγγελοι, ἀρχ-
ἄγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι,
δυνάμεις, καὶ τὰ πολυίμματα Χερουβιμ, σοὶ
παρίστανται κύκλῳ τὰ Σεραφίμ, ἐξ ὑπερυψω-
τῶ ἐνὶ, καὶ ἐξ ὑπερυψωτῶ ἐνὶ, καὶ ταῖς μὲν δυσὶ
κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς
δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶ περιόχουσαι,
κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαλαπαύ-
τοις εἰμασι, ἀσιγήτοις δοξολογίαις τὸν
ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγόντα,
καὶ λέγοντα.

Pop.

"Αγιου, "Αγιου,
"Αγιου, Κύριου Σα-
βαώθ * * * *

* Here St. Cyril, with-
out taking any notice of
the following Thankf-
giving introductory to
the Words of Institution,
of the Words of Institu-
tion themselves, or of
the Prayer of Oblation,
passeth immediately to
the Invocation, thus, διὰ
τῆτο γὰρ τὴν παραδοδεῖ-
σαν ἡμῖν ἐκ τῶν Σεραφίμ
δοξολογίαν

"Αγιου, "Αγιου,
"Αγιου, Κύριου Σα-
βαώθ. πλήρης ὁ ἔ-
ρανός σου καὶ ἡ γῆ τῇ δόξῃ σου
αὐτῇ. εὐλογῆτός σου εἰς
τὰς αἰῶνας. Ἀμήν.

Sacerd.

"Αγιου γὰρ εἰ ὡς
ἀληθῶς, καὶ πανά-

† So it is also in Lit. Chryſ. and Baſ.

But Lit. Mar. has only "Αγιος, "Αγιος,
"Αγιος, Κύριος Σαβαώθ. πλήρης ὁ ἔρανός σου
καὶ ἡ γῆ τῇ ἀγίᾳ σου δόξῃ. And then the
Priest subjoins, πλήρης [γὰρ] εἰς ὡς ἀλη-
θῶς ὁ ἔρανός σου, καὶ ἡ γῆ τῇ ἀγίᾳ σου δόξῃ
διὰ τῇ ἐπιφανείας—

‡ Lit. Chryſ. "Αγιος εἰ καὶ πανάγιος, σὺ,
καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ
ἅγιον, ἅγιος εἰ—

Lit. Baſ. "Αγιος εἰ ὡς ἀληθῶς καὶ πα-
νάγιος, καὶ ὅτι ἐστὶ μέτρον τῇ μεγαλοπρεπείᾳ
τῆς ἀβυσσότητος σου, καὶ ὅτι ἐστὶς ἐν παντί τοῖς

The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of *Jerusalem*.

People.

Holy, Holy, Holy, Lord of Sabaoth,
Heaven and Earth are full of thy
Glory.

Hofanna in the highest: Blessed be
he that cometh in the Name of the
Lord: Hofanna in the highest,

Priest.

Holy art thou, O eternal King, and
the ^b Lord and^m giver of all holiness: Holy
is

People.

† Holy, Holy, Holy, Lord of
Sabaoth, Heaven and Earth are full of
thy Glory.

Hofanna in the highest: Blessed be
he that cometh in the Name of the
Lord: Hofanna in the highest.

Priest.

‡ Holy art thou, O eternal King,
and the Giver of all Holiness: Holy is
thine

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

other with never-ceasing Voices, and uninterrupted Theologies, fing the triumphal and thrice holy Hymn, shouting, glorifying, crying aloud and faying to thine exalted Glory,

Lit. Chryf.—although thousands of Archangels, and ten thousands of Angels stand before thee, the Cherubim, and the Seraphim, with fix Wings, and many Eyes, aloft, upon the Wing fing the triumphal Hymn, shouting, crying aloud, and faying,

Lit. Baf. The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim, praise Thee; before Thee stand round the Seraphim, each of them with fix Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, fing the triumphal Hymn, shouting, crying aloud, and faying,

People.

Holy, Holy,
Holy, Lord of Sa-
baoth, * * * *

Θεολογίαν ταύτην λέγομεν,
ὅπως κοινωνοὶ τῆς ὑμνωδίας
ταῖς ὑπερκοσμίαις γενώμεθα
τῶν ἁγίων· ἵνα ἁγιασθῶμεν
ἐαυτοὺς διὰ τῶν πνευματικῶν
τῶν ὑμῶν παρακαλῶμεν,
&c. for we therefore say
this Theology delivered to
us by the Seraphim, that
in our Hymns we may com-
municate with the heavenly
Host; that so sanctifying
ourselves

Holy, Holy,
Holy, Lord of Sa-
baoth, Heaven and
Earth are full of
his Glory. Blessed
be he for ever-
more. Amen.

Priest.

For thou art
truly holy and

† — Lin. 2. — *Lit. Mar.*—Holy,
Holy, Holy, Lord of Sabaoth, Heaven
and Earth are full of thy holy Glory—
[for] Heaven and Earth are indeed
full of thy holy Glory, by the Mani-
festation——

‡ *Lit. Chryf.* Holy, and most holy
art Thou, and thy only begotten Son,
and thy Holy Spirit, Holy art Thou—

Lit. Baf. Thou art truly holy and
most holy, and the Majesty of thy
Holiness is unlimited; Thou art holy

The present Liturgy of St. James.

ὁ μονογενὴς σὺ υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας· Ἄγιον δὲ καὶ τὸ Πνεῦμά σὺ τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σὺ τῷ Θεῷ. Ἄγιος εἰ παντοκράτωρ, παντοδυνάμει, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν· ὁ σὸν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ χαριτάμην· αὐτῷ τὴν τῷ παραδείσῳ ἀπόλαυσιν· παραβάλα δὲ τὴν ἐνβολὴν σὺ, καὶ ἐκπεσόνα, τῷτον ὁ παρεῖδες ὁδὲ ἐγκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνῶ πατήρ, ἐκάλεσας αὐτὸν διὰ νόμῳ, ἐπαιδαλώσας αὐτὸν διὰ τῶν προ-

^c In *Lit. Syr.* *terribilis, bonus, cum unigenito filio tuo, qui passionum particeps fuit, & maxime propter hominem figmentum tuum, quem e terra formasti, & concessisti illi delicias paradisi: terrible, good, together with thy only begotten Son, who became passible, and that for the sake of Man the Workmanship of thy Hands, whom thou didst form out of the Earth, and gavest him the Delights of Paradise.*

^d *Lit. Syr.* & and, as above.

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φύσῃ σὺ υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας. Ἄγιον δὲ καὶ τὸ Πνεῦμά σὺ τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σὺ τῷ Θεῷ. Ἄγιος εἰ παντοκράτωρ, παντοδυνάμει, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, ^a || ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν * ^b καὶ χαρισάμην· αὐτῷ τὴν τῷ παραδείσῳ ἀπόλαυσιν· παραβάλα ^c τὴν ἐνβολὴν σὺ, καὶ ἐκπεσόνα τῷτον ^d παρεῖδες, ὁδὲ ἐγκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνῶ πατήρ, ^e ἐκάλεσας αὐτὸν διὰ νόμῳ, ἐπαιδαλώσας αὐτὸν διὰ τῶν προφητῶν. ὕστερον

^a I have omitted *ὁ, who*, because I think the Sense is plainer without it. Vid. *Athanas. de Incarn. Verb.* p. 56. Ed. *Colon.*

^b Why I have omitted καὶ ὁμοίωσιν, and *Likeness*, will appear from *Origen. cont. Cels.* l. 4. p. 180. εἰ μὲν τοι εἰσὶναι [Κελσῶ] διαφορὰν τῇ κατ' εἰκόνα θεῷ γινόμεναι τὸν ἄνθρωπον, πρὸς τὴν κατ' ὁμοίωσιν. καὶ ὅτι ἀνατίθεται εἰρηκίαι ὁ Θεός, Ποιῶμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν· ἰποῖσιν δὲ ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ, ἀλλ' ἔτι καὶ κατ' ὁμοίωσιν ἔδη. If [Celsus] had known the Difference betwixt Man's being made after the Image of God, and being after his Likeness; and that it is written that God said, Let us make Man after our Image and Likeness; and God made Man after the Image of God, but and after his Likeness is not now added. And thus also it will better answer to what comes afterwards in this Hymn, ἵνα ἰδῶν τὴν σὴν ἀναστάσι εἰκόνα, that by his coming he might renew thy Image in us, without any mention of ὁμοίωσιν Likeness.

^c I have put καὶ, and, instead of ὁ, who, from *Lit. Syr.*

^d St. Cyr. p. 152. ἔχ' ὑπερίδεν τὸ γένος ἡμῶν ἀποκλόμενον, did not despise lost Mankind.

^e Though it be thus also not only in *Lit. Syr.* but in *Lit. Mar.* yet since the Apostle, *Gal. iii.* ascribes the παιδαγωγία Pedagogy to the Law, I would rather incline to read it ἐπαιδαλώσας αὐτὸν διὰ νόμῳ, ἐκάλεσας αὐτὸν [or rather ἐλάλησας αὐτῷ, Heb. i.] διὰ τῶν προφητῶν; train him up by the Pedagogy of the Law, and recal him [or rather, speak unto him] by the Prophets; or yet more simply, ἐπαιδαλώσας αὐτὸν διὰ νόμῳ καὶ προφητῶν; and train him up by the Pedagogy of the

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* * * * *

ourselves with these spiritual Hymns, we may invoke, &c. as p. 26. But we are not therefore to think that any of these was then wanting in the Liturgy of the Church of Jerusalem: For as to the Words of Institution, the primitive Church always thought them necessary to the Consecration of the Eucharistick Elements, though they did not think them sufficient alone, without the Prayer of Invocation for the Descent of the holy Spirit upon them. Thus St. Chrys. *De prodit. Jud.* Σχήμα πληρῶν ἔσκειν ὁ ἱερεὺς, τὰ ἔνμαλα φθεγγόμενος· ἡ δὲ δύναμις, καὶ ἡ χάρις τῶ Θεοῦ ἐστὶ· τὸτό μὲν ἐπὶ τῷ σώματι, τὸτό τὸ ἔνμα μὲν ἀρροῦνται τὰ προκείμενα. *The Priest fulfilling his Office stands pronouncing those Words, but the Power, and the Grace is of God: This is my Body, that Word changes the Gifts laid in open View.* Yet in other Places he plainly attributes the Consecration to the Invocation of the holy Spirit, and his Descent upon the Elements in consequence thereof, as *L. 3. de Sacerd.* p. 82. *Ed. Hug.* Ἐγὼ γὰρ ὁ ἱερεὺς, ὁ πῦρ καθαφίρων, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἐκκλησίαν ἐπὶ πολλῷ ποιῆται, ὅχι ἵνα τις λαμπρὰς ἀνῶθεν ἀφιδύσῃ κατανάλωσιν τὰ προκείμενα· ἀλλ' ἵνα ἡ χάρις ἐκπνεύσῃ τῇ θυσίᾳ, δι' ἐκείνης τὰς ἀπάντων ἀνάληψιν ψυχῶν. *For the Priest stands, not bringing down Fire, but the*

γίος, ὑψίς καὶ ὑπερυψέμενος εἰς τὰς αἰῶνας. Ἅγιος δὲ καὶ ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς [ὁ] Χριστός· ὃς—καὶ περιεῖδε τὸ ἅγιον τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ—μὴ νομικὴν παρσύνειν, μὴ προφητικὰς ἐλέγχας—εὐδόκησεν αὐτὸς, γνώμη σῇ, ὁ δημιουργὸς ἀνθρώπων, ἀνθρώπος ἡμέας, —καὶ ἐξευμενίσαστό σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, —ἡρόμενος ἐν παρθένῳ, ἡρόμενος ἐν σαρκὶ ὁ Θεὸς Λόγος, ὁ ἀλαμπής· Ὑἱός, —ἐκ πάτερματος Δαβὶδ καὶ Ἀβραάμ, —γένονεν ἐν μήτρᾳ παρθένης ὁ διαπλάσων πάντας τὰς ἡνωμένους, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρενὼς

ἔργοις σε, ὅτι ἐν δικαιοσυνῇ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν.

|| What answers to this in *Lit. Mar.* is τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα, καὶ κατ' ἰμοιώσιν, ὃ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν, παρθεῖναι δὲ αὐτὸν ἔχ' ὑπερίδες, καὶ ἐκκατέλιπες ἀγαθὴ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμον, ἐπαδιδάσκειν· διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ—τῶν μονογενῶν σε υἱῶν, τῶ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

In *Lit. Bas.* immediately after what is above set down follows, πλάσας γὰρ τὸν ἄνθρωπον χοῦν λαβὼν ἀπὸ τῆ γῆς, καὶ εἰκόνι τῇ σῇ, ὁ Θεός, τιμήσας, τέθεικας ἐν τῷ παραδείσῳ τῇ τρυφῇ, ἀθανασίαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγελάμενος αὐτῷ· ἀλλὰ παρκαχέσαντά σε τῶ ἀληθινῷ Θεῷ, τῶ κτιστῷ αὐτὸν, καὶ τῇ ἀπάτῃ τῶ ἔφρων ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παρκαπλώμασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σου, ὁ Θεός, ἐκ τῶ παραδείσου εἰς τὸν κόσμον τῶτον, καὶ ἀπέσρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν παλιγγενεσίαν σωτηρίαν τὴν ἐν αὐτῷ τῷ Χριστῷ σου. καὶ γὰρ ἀπεσφράγισας τὸ πλάσμα σου εἰς τέλος, ὁ ἐποίησας ἀγαθὴ,

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is thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, even the Depths of thee, O God. Holy art thou who rulest over all, ° Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; who didst make Man formed out of the Earth after thy own Image and Likeness ^d, who" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, Thou of thy Goodness didst not despise nor abandon him, but didst discipline him as a merciful Father, recal him by the Law, and train him up by the Pedagogy of the Prophets: And last of

The ancient Liturgy of the Church of *Jerusalem*.

thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, ev'n the Depths of thee, O God. Holy art thou who rulest over all, Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; ^a || *for thou* didst make Man, formed out of the Earth, after thy own Image *, ^b and" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst † not despise nor abandon him; but didst discipline him as a merciful Father, ° recal him by the Law, and train him up by the Pedagogy of the Prophets." And last of

the Law and the Prophets. Thus St. Cyril, p. 64. ὁ διὰ νόμου καὶ προφητῶν—παιδαγωγῆσας, who train'd us up—by the Pedagogy of the Law and the Prophets.—Vid. Clem. Alex. *Pæd.* l. 1. c. 11. p. 155.

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holy Spirit, and makes an ample Supplication, not that a Torch let down from above may consume the Gifts laid in open View, but that Grace lighting on the Sacrifice may by it inflame the Hearts of all. Again, L. 6. p. 234. "Ὅτι ἂν δὲ τὸ Πνεῦμα τὸ ἅγιον καλῇ, καὶ τὴν φρικωδεστάτην ἐπιτελῇ θυσίαν. When he invokes the holy Spirit, and consummates the tremendous Sacrifice. And Hom. 32. in Cæmet. appellat. "Ὅταν ἰσχύῃ πρὸ τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀναλίσκειν εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τῷ πατριωσθαι καὶ ἀψασθαι. When the Priest stands before the Table, stretching out his Hands to Heaven, invoking the holy Spirit to come and give the Contact. Accordingly Greg. Nyssen. Orat. 37. quæ & magna Catechetica dicitur, expressly ascribes the Consecration to both, "Ὁ ἅγιος ἀγιαξῆσαι διὰ λόγου Θεοῦ καὶ ἰνενέως — πρὸς τὸ σῶμα τῷ Λόγῳ μελαπορεύμενον, καθὼς ἐψηλάι ὑπὸ τῷ Λόγῳ, ὅτι τὸτό ἐστι τὸ σῶμα μου. The Bread is sanctified by the Word of God and Prayer [alluding to 1 Tim. iv. 5.] being changed into the Body of the Logos, as it was said by the Logos, that This is my Body. And Origen in Matth. xv. T. 2. p. 27. Sanctificatur per verbum Dei & per obsecrationem. It is sanctified by the Word of God and Prayer. And this may perhaps direct us to understand that difficult Passage in Just. M. Ap. 1. p. 129.

most holy, the highest and most highly exalted for ever. Holy also is thine only begotten Son, our Lord and God, Jesus [the] Christ: who—did not despise lost Mankind, but—after the Admonition of the Law, after the Reproofs of the Prophets, —he who was Man's Creator, was pleased himself, according to thy Will, to become Man, —and to appease thee his God and Father; God the Logos, the beloved Son, being made of a Virgin, and made Flesh, —of the Seed of David and Abraham; — he who forms all that are born, was himself formed in the Womb of a Virgin; he who was without Flesh, was made Flesh; he who was be-

also in all thy Works, for in Righteousness and true Judgment hast Thou done all things to us——

†—*Lit. Mar.*—Who madest Man after thy own Image, and after thy Likeness, and didst graciously give him the Delights of Paradise. And when he had transgressed, thou of thy Goodness didst not despise nor abandon him, but didst again recal him by the Law, and train him up by the Pedagogy of the Prophets, thou didst reform and renew him by—thy only begotten Son, our Lord, and God, and Saviour Jesus Christ.

—*Lit. Bas.*—For thou didst form Man of the Dust of the Earth, and didst honour him with thy Image, O God; thou didst place him in a Paradise of Pleasure promising him immortal Life, and the Enjoyment of eternal good things upon his Observance of thy Commands: But when he disobeyed Thee, the true God who created him, being seduced by the Deceit of the Serpent; and became subject to Death by his own Transgression; Thou, O God, in thy just Judgment, didst banish him out of Paradise into this World, and didst reduce him again to the Earth from which he was taken; yet so as by thy Oeconomy to prepare for him a Regeneration unto that Salvation, which is in thy Christ. For thou didst not for ever cast off thy Workmanship which of thy Goodness thou hadst made, nor forget what thy

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The ancient Liturgy of the Church of Jerusalem.

Φηλῶν. ὕστερον δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν
 ἃ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστα-
 λας εἰς τὸν κόσμον, ἵνα ἐλθὼν, τὴν σὺν
 ἀνανεώσῃ ἢ ἀνεγείρῃ εἰκόνα· ὃς καλεσθῶν
 ἔκ τῶν ἑρηνῶν ἢ σαρκωθεὶς ἐκ Πνεύμα-
 τος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ δι-
 ούκ· συναναστραφεὶς τε τοῖς ἀνθρώποις,
 πᾶντα ὠκοιόμησε πρὸς σωτηρίαν τῶν ψυχῶν
 ἡμῶν· μέλλων δὲ τὸν ἐκείσιν ἢ καὶ ζωοποιὸν
 διὰ σαυρῶν θάνατον ὁ ἀναμάρτητος ὑπὲρ
 ἡμῶν τῶν ἁμαρτωλῶν καταδέχεσθαι, ἐν τῇ
 νυκτὶ ἢ παρεδίδωτο, ἢ μᾶλλον δὲ ἑαυτὸν πα-
 ρεδίδωκε ὑπὲρ τῶν κόσμου ζωῆς καὶ σωτη-
 ρίας,

^a De Lit. Syr.

^b De Lit. Syr.

^c De Lit. Syr.

^d De Lit. Syr.

^e De Lit. Syr.

δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν τὸν Κύριον
 ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν
 κόσμον, ἵνα ἐλθὼν, τὴν σὺν ἀνανεώσῃ [ἢ
 ἀνεγείρῃ] εἰκόνα· * ὃς καλεσθῶν ἐκ τῶν
 ἑρηνῶν ἢ σαρκωθεὶς ἐκ Πνεύματος ἁγίου
 καὶ Μαρίας τῆς παρθένου συναναστραφεὶς
 τε τοῖς ἀνθρώποις, πᾶντα ὠκοιόμησε πρὸς
 σωτηρίαν τῶν ψυχῶν ἡμῶν· μέλλων δὲ τὸν ἐκ-
 σίον καὶ ζωοποιὸν διὰ σαυρῶν θάνατον ὁ ἀνα-
 μάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν κα-
 ταδέχεσθαι, † ἐν τῇ νυκτὶ ἢ παρεδίδωτο
 || μᾶλλον δὲ ἑαυτὸν παρεδίδωκε ὑπὲρ τῶν
 κόσμου ζωῆς καὶ σωτηρίας,

* S. Cyril, p. 51. ὅτι ὁ μονογενὴς υἱὸς τοῦ Θεοῦ — ἐκ
 ἑρηνῶν καὶ ἁλῆλων — γενηθεὶς ἐκ ἁγίας παρθένου, καὶ ἁγίου
 Πνεύματος — σαρκωθεὶς. This only begotten Son of God
 — descended from Heaven — being born of the holy Vir-
 gin by the Holy Ghost — incarnate.

|| ἑαυτὸν ἀνιδύλον παραδίδας, Offering up himself a
 Ransom. St. Cyril, p. 167.

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p. 129. which by only adding the Copulative *καὶ* and, (which might easily have been omitted in transcribing) will become very plain, thus, ὅπως καὶ τὴν δι' εὐχῆς [καὶ] λόγῳ τῷ παρ' αὐτῷ εὐχαριστηθεῖσαν προσφῶν. So the Food which is eucharistified by Prayer [and] the Word spoken by him. As to the Prayer of Oblation, St. Cyril plainly supposeth it, when he calls the Eucharist immediately after, τὴν πνευματικὴν θυσίαν, τὴν ἀναιμακτον λατρίαν. The spiritual Sacrifice, the unbloody Service; (as Athanasius long before says of it, *Leg. pro Christ.* p. 49. καὶ τοὶ προσφέρουσιν διὸν ἀναιμακτον θυσίαν, καὶ τὴν λογικὴν προσάσιν λατρίαν. Yet we ought to offer the unbloody Sacrifice, and to present the reasonable [i. e. mystical, or spiritual] Service;) and says, ἐπὶ τῆς θυσίας ἐκείνης τῷ ἱλασμῷ παρακαλῶμεν τὸν θεόν by this propitiatory Sacrifice we beseech God; and a little after, Χριστὸν ἱστασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέροντες ἰδεύμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλόστοργον; we offer Christ slain for our Sins, propitiating the Lover of Men both for them and ourselves. And this also plainly shews that the Christian Sacrifice was not an Oblation only of the bare Primitiae, to give Thanks to God as the Author of all the good things we enjoy, and to acknowledge his Dominion over us; but that it was an Oblation of them as so far consecrated by the

Words

ἡγιασθεὶς ἐν χρίστῳ γεγένηται — ἐφανερώσεσθε τὸ ὄνομα τοῦ ἀγνοῶσιν αὐτὸ, — τὴν εὐσέβειαν ἀνεξωπύρωσε, τὸ θελήματ' ἐπλήρωσε, τὸ ἔργον ὃ ἔδωκε αὐτῷ ἐτελείωσθε καὶ ταῦτα πάντα καθορθώσατε, χερσὶν ἀνέμων καθαροῦ θείῳ — παραδοθεὶς Πίλῳ τῷ ἡγεμόνι — τὰυτῷ προσηλώθη ὁ ἀπαθής, καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωοποιός, ἵνα πάθῃς λύσιν καὶ θανάτον ἐξέληται τέρας τῆς δι' ἐς παρεγένετο, καὶ ῥήξῃ τὰ δεσμά τῶν διαβόλων, καὶ ῥύσῃται τὸν ἀνθρώπον ἐκ τῆς ἀπάτης αὐτῆς καὶ ἀνέστη ἐκ νεκρῶν τῇ

ἐδὲ ἐπελάθῃ ἔργα χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ πλάγχθῃς ἐλέος σου. προσφῆτας ἐξαπέστειλας, ἐποίησας διωάμεις διὰ τῶν ἀγίων σου τῷ καθ' ἐκάστην ἡμέραν εὐαρεστησάντων σοι. ἐλάλησας ἡμῖν διὰ στόματος τῷ δάλῳ σου τῶν προσφητῶν, προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔσοθαι σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν ἀγγέλους ἐπέστειλας φύλακας, ὅτε ἡ ἡλθε τὸ πλήρωμα τῆς καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ ὑπὸ σου, δι' ὃ καὶ τὸς αἰῶνας ἐποίησας. ὅς ὢν ἀπαύτασμα τῆς δόξης σου, καὶ χαρὴ τῆς ὑποστάσεώς σου, φέρων τε τὰ πάντα τῷ ῥήματι τῆς διωάμεις αὐτῆς, καὶ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ θεῷ καὶ πατέρι· ἀλλὰ θεὸς ὢν παλαιῶν, ἐπὶ τῆς γῆς ὄφθη, καὶ πῶς ἀνθρώποις σιωπῶντες ἔφη, καὶ ἐκ παρθένου ἀγίας σαρκωθεὶς, ἐκένωσεν ἑαυτὸν μορφὴν δούλου λαβὼν, σύμμορφος γενόμενος τῷ σάματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῷ εἰκότι τῆς δόξης αὐτῆς. ἐπειδὴ γὰρ δι' ἀνθρώπων ἡ ἀμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος ἐνδοκίησεν ὁ μονογενὴς σου υἱός, ὁ ὢν ἐν τοῖς κόλποις σου τῆς θεῆς καὶ πατρὸς, γενόμενος ἐκ γυναικὸς τῆς ἀγίας θεοτόκου καὶ αἰὲν παρθένου Μαρίας, γενόμενος ὑπὸ νόμον, κατακρίναι τὴν ἀμαρτίαν ἐν τῇ σαρκὶ αὐτῆς ἵνα οἱ ἐν τῷ Ἀδάμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου καὶ ἐμπολιτευσάμενος τῷ κόσμῳ

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all thou didst send thine own only begotten Son, ^a our Lord Jesus Christ" into the World, that by his coming he might renew ^b and revive" thy Image in us ; who descended ^c from Heaven," and was incarnate by the Holy Ghost of the Virgin *Mary*, the Mother of God, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come that he who had no Sin was to suffer a voluntary ^d and life-giving" Death ^d upon the Cross" for us Sinners, in the same Night that he was betrayed, ^e or rather offered up himself" for the Life and Salvation of the World,

The ancient Liturgy of the Church of Jerusalem.

all thou didst send thine own only begotten Son our Lord Jesus Christ into the World, that by his coming he might renew [and revive] thy Image in us ; * who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, † in the same Night that he was betrayed, || or rather offered up himself for the Life and Salvation of the World,

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

* * * * *

Words of Inſtitution as to be made the Antitypes, or inſtituted Re-
preſentatives of the Body and Blood of Chriſt. Thus alſo Macarius Egypt.
Hom. 27. *προσφέρειν τὸν αὐτὸν καὶ οὖνον Ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ αἱμάτων.*
Bread and Wine are offered, the Antitype of his Body and Blood. And Greg. Naz. Orat. 1. *Απολ. προσφέρειν—τὴν τῶν μυστηρίων Ἀντίτυπον.*
To offer the Antitype of the great Mysteries. This likewiſe plainly appears from St. Cyprian's 63d Epift. where he ſays, *Utique id nos — facere oportet, quod Chriſtus fecit, & quod faciendum eſſe mandavit—[qui] Sacrificium Patri ſeipſum primus obtulit, & hoc in ſui Commemorationem præcepit. We ought—to do that which Chriſt did, and which he commanded to be done—[who] firſt offered himſelf a Sacrifice to the Father, and commanded us to do this in Commemoration of him.* And again in the ſame Ep. *Qui Sacrificium Deo Patri obtulit—panem & vinum, ſuum ſcilicet Corpus & Sanguinem; Who offered a Sacrifice to God the Father—Bread and Wine, to wit, his own Body and Blood.* And therefore this Oblation muſt then (as it ſtill does in this, as well as in the other ancient Liturgies) have followed immediately after the Words of Inſtitution. Which Oblation the Prieſt prays that God would accept of, not by ſending down Fire from Heaven,

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gotten before all time, was born in time:—he mani-
feſted thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finiſhed the Work which thou gaveſt him to do, and when he had done all theſe things, being apprehended by the Hands of wicked Men--and delivered to Pilate the Governour—he who is impaſſible was nailed to the Croſs, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver thoſe from Suffering for whoſe Sake he came, and ſet them free from Death; and that he might break the Bands of the Devil, and reſcue Mankind from his Deceit. He roſe again the third

own Hands had formed, but didſt in divers manners viſit us in the Bowels of thy Mercy. Thou didſt ſend Prophets, and work Miracles by thy Saints, who in every Age pleaſed thee. Thou ſpakeſt unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gaveſt the Law for a Help to us, and didſt appoint Angels to be our Guardians. And when the Fulneſs of Time was come, thou ſpakeſt unto us by thy own Son, by whom thou madeſt the Worlds. Who being the Brightneſs of thy Glory, and the expreſs Image of thy Perſon, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheleſs he who was God from all Eternity, appeared upon the Earth, and converſed with Men, and being incarnate of the holy Virgin, he emptied himſelf, taking upon him the Form of a Servant, being made conform to the Body of our low Eſtate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it ſeemed good to thy only begotten Son, who is in the Boſom of Thee his God and Father, being made of a Woman, the holy and ever-virgin Mary, the Mother of God, made under the Law, to condemn Sin in his Fleſh, that thoſe who die in Adam might be made alive in him, thy Chriſt: He converſed in this World,

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The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of Jerusalem.

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as of old, to conſume it, but his holy Spirit to tranſmute it, (μιταβάλλειν, as St. Cyril, μεταβάλλειν, as St. Chryſoſtom, μεταποιεῖν, as Greg. Nyſſen expreſſeth it,) and to make it truly, really, and effectually the ſpiri- tual and life-giving Body and Blood of Chriſt.

τρίτῃ ἡμέρᾳ, καὶ τεσσαράκοντῃ ἡμέρᾳ ἐν διαβρίψας τοῖς μαθηταῖς, ἀνελήφθη εἰς τὰς ἑρρινὰς, καὶ ἐκαθέσθη ἐκ δεξιῶν σου τῷ Θεῷ καὶ πατρὶς αὐτῷ. Μεμνημένοι ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριζέμεν σοι, θεὲ παντοκράτωρ, ὅσον ἐφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτῷ πληροῦμεν. ἐν ᾗ γὰρ νυκτὶ παρεδίδοιο,

τῷ, δὲς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς τῇ πλάνῃ καὶ εἰδώλῳ, προσήγαγε τῇ ἐπιγνώσει σου τῷ ἀληθινῷ Θεῷ καὶ πατρὶς, κλησάμενος ἡμᾶς ἐαυτῷ λαὸν περὶ σίον, βασιλικὸν ἱεράτευμα, ἔθνος ἅγιον, καὶ καθαρὸν ἐν ὕδατι, καὶ ἀβύσσος τῷ πνεύματι τῷ ἁγίῳ· ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ ἐν ᾧ κατεχόμεθα πεπερασμένοι ὑπὸ τῇ ἀμαρτίᾳ καὶ κατελθόντων διὰ τῷ σαυρῷ εἰς τὴν αἰδὴν, ἵνα πληρώσῃ ἐαυτὴν τὰ πάντα, ἔλυσεν τὰς ὁδύνας τῷ θανάτῳ καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθίτις ἡν διωκτὸν κρεῖττον ὑπὸ τῷ φθορᾷ τῷ ἀρχηγόν τῷ ζῶντι, ἐγένετο ἀπαρχὴ τῷ κοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν· ἵνα ἡ αὐτὸς τὰ πάντα ἐν πάνσι πρωτεύων, καὶ ἀνελθὼν εἰς τὰς ἑρρινὰς ἐκάθισεν ἐκ δεξιῶν τῷ μεγαλωσυνῇ σου ἐν ὑψηλοῖς· ὅς καὶ ἡξείσποδον εἰκάσῃ καὶ τὰ ἔργα αὐτῷ· καλέλιπε ᾧ ἡμῖν ὑπομνήματα τῷ σωτηρίᾳ αὐτῷ πάθος, — μέλλων γὰρ ἐξῆναι ἐπὶ τῷ ἐκείσιν — καὶ ζωοποιὸν αὐτῷ θάνατον, τῇ νυκτὶ ᾗ παρεδίδω ἑαυτὸν ὑπὲρ τῷ τῷ κόσμῳ ζῶντι,

† So Lit. Chryſ. Τῇ νυκτὶ ᾗ παρεδίδοιο, μάλλον δὲ ἑαυτὸν παρεδίδω ὑπὲρ τῷ τῷ κόσμῳ ζῶντι,

Lit. Mar. Τῇ νυκτὶ ᾗ παρεδίδω ἑαυτὸν ὑπὲρ τῷ ἀμαρτιῶν ἡμῶν, καὶ τῷ ὑπὲρ πάντων ὑψίστου [ἡ ὑψίστου] θάνατον σαρκί,

The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of Jerusalem.

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The first part of the manuscript
 contains a list of names and
 dates, which are written in
 a cursive hand. The names
 are mostly male, and the dates
 range from the early 17th
 century to the late 18th.
 The second part of the
 manuscript is a collection of
 letters, some of which are
 addressed to specific individuals,
 while others are more general.
 The letters are written in a
 clear, legible hand, and they
 provide valuable information
 about the lives and activities
 of the people mentioned in
 them.

* * *

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

Day from the
Dead, and having
converſed forty
Days with his Diſ-
ciples, he was tak-
en up into Hea-
ven, and ſet at the
right Hand of thee
his God and Fa-
ther. We therefore
in Commemorati-
on of thoſe things
which he endured
for us, give Thanks
to Thee, O Al-
mighty God, not
as we ought, but
as we are able, and
fullfil his Inſtitu-
tion. For in the
ſame Night that
he was betrayed

gave the Precepts of Salvation, took us
off from the Error of Idolatry, and
brought us to the Knowledge of Thee
the true God and Father, purchaſing us
to himſelf a peculiar People, a royal
Priethood, a holy Nation, and purify-
ing us with Water, and ſanctifying us
by the Holy Ghoſt: He gave himſelf
a Ransom to Death, by which we were
holden, being ſold under Sin; and de-
ſcending through the Croſs into Hades,
that he might fill all things with him-
ſelf, he looſed the Pains of Death; and
riſing again the third Day, and open-
ing a Way in the Fleſh to the Reſur-
rection of the Dead, for as much as it
was not poſſible that the Author of
Life ſhould be holden of Corruption,
he became the Firſt-fruits of them that
ſlept, the Firſt-born from the Dead, that
he might be the firſt of all in all things,
and aſcending into Heaven, he ſat down
at the right Hand of thy Majeſty on high;
who ſhall alſo come again to render to
every one according to his Works. But
he has left us theſe Memorials of his ſa-
lutory Paſſion—for when he was to go
out to his voluntary—and life-giving
Death, in the ſame Night in which he
offered up himſelf for the Life of the
World,

† — *Lit. Chryſ.* In the ſame Night
that he was betrayed, or rather offered
up himſelf for the Life of the World,

Lit. Mar. In the ſame Night in which
he offered up himſelf for our Sins, and
underwent Death in the Fleſh for all,

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ^a καὶ ἀχράν-
των^b καὶ ἀμάρμων, καὶ ἀθανάτων^c αὐτῷ χειρῶν,
ἀναβλέψας εἰς τὸν ἕρανόν, καὶ ἀναδείξας σοὶ
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας,
κλάσας, ἔδωκεν^d ἡμῖν^e τοῖς αὐτῷ μαθηταῖς
^d καὶ ἀποστόλοις, εἰπὼν^e * Diac. dicunt, Ἐς ἄφεισιν
ἀμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον."

Sacerd.

Λάβετε, φάγετε, τὸ μὲν ἐστὶ τὸ σῶμα,
τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφε-
σιν ἀμαρτιῶν. ^f Pop. Ἀμήν." Sacerd. accipit
Calicem & dicit,

Ὡσαύτως καὶ τὸ δεῖπνῆσαι, λαβὼν τὸ
ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος
^g καὶ ἀναβλέψας εἰς τὸν ἕρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ
πατρὶ^h εὐχαριστήσας, ἀγιάσας, εὐλογήσας,
^h κλάσας ποιήσαςⁱ ἁγίον, ἔδωκενⁱ ἡμῖν^j, τοῖς
αὐτῷ μαθηταῖς εἰπὼν, πίνετε ἐξ αὐτῶ πάν-
τες, τὸ μὲν ἐστὶ τὸ αἷμα τὸ τῆς καινῆς δια-
θήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον
καὶ διαδιδόμενον εἰς ἄφεισιν ἀμαρτιῶν. ^k Pop.
Ἀμήν. Sacerd." Τὸ ποιεῖτε εἰς τὴν ἐμὴν
ἐνάμνησιν. ^l Ὡσαύτως γὰρ ἂν ἐσθίηται τὸν ἄρτον τῶτον
καὶ τὸ ποτήριον τὸ ποίνηται, τὸν θάνατον τῷ ὑπὲρ τῶ
ἀνθρώπου καὶ ἀγαθῶν, καὶ τὴν ἀγάπην αὐτῷ ἐμολογεῖται,
ἄχρις ἃ ἔλθῃ."

^a De Lit. Clem.^b De Lit. Syr. Clem. Mar. Chr. & Bas.^c De Lit. Syr. Clem. & Mar. Chr. & Bas.^d De Lit. Clem.^e De Clem. Mar. Chr. & Bas. & Lit. Syr.^f De Lit. Syr. & Clem.^g De Syr. Clem. & Bas.^h De Lit. Syr. Clem. Chrys. & Bas.ⁱ Lit. Syr. in idem thes., & de Chr. Mar. & Bas.^j De Lit. Clem.^k De Lit. Chrys.

Λαβὼν τὸ ἄρτον ἐπὶ τῷ ἁγίῳ καὶ ἀμάρμων
αὐτῷ χειρῶν, ἀναβλέψας εἰς τὸν ἕρανόν, καὶ
ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχα-
ριστήσας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς
αὐτῷ μαθηταῖς, εἰπὼν. Λάβετε, φάγετε,
τὸ μὲν ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-
μενον καὶ διδόμενον, εἰς ἄφεισιν ἀμαρτιῶν.

Ὡσαύτως καὶ τὸ δεῖπνῆσαι, λαβὼν τὸ
ποτήριον, * καὶ κεράσας ἐξ οἴνου καὶ ὕδατος^o,
εὐχαριστήσας, ἀγιάσας, εὐλογήσας, ἔδωκεν
τοῖς αὐτῷ μαθηταῖς, εἰπὼν, πίνετε ἐξ αὐτῶ
πάντες, τὸ μὲν ἐστὶ τὸ αἷμα τὸ τῆς καινῆς
διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεό-
μενον καὶ διαδιδόμενον εἰς ἄφεισιν ἀμαρτιῶν.
τὸ ποιεῖτε εἰς τὴν ἐμὴν ἐνάμνησιν^p.

* So it is also in Lit. Clem. Mar. and Basil, not to mention many other latter Liturgies. And the Testimonies for the Mixture of Wine and Water in the Eucharistick Cup are so many and so early, that there can be no doubt of it's being an Apostolical Tradition, and consequently derived from the Practice of Christ himself.

† I have omitted Ὡσαύτως γὰρ, for as oft, &c. because in 1 Cor. xi. from whence they are taken, they seem not to be the Words of our Saviour, but the Inference of St. Paul from his Command τὸ ποιεῖτε, do this, &c. howsoever they have come to be inserted in so many Liturgies. And though they are not so exceptionable in this Lit. where they are in the third Person, as in Lit. Syr. Clem. &c. where they are put in the first, yet still the Connexion is at least more natural without them, where after repeating the Command of our Lord τὸ ποιεῖτε εἰς τὴν ἐμὴν ἐνάμνησιν, do this in Remembrance of me, the Priest immediately subjoins μνηστέον ὑμῶν, wherefore in Remembrance, &c.

Λαβὼν ἄρτον ταῖς
ἀγίαις καὶ αἱμάμοις
αὐτῷ χειρὶ καὶ ἀνα-
βλέψας πρὸς σὲ τὸν
θεὸν αὐτῷ καὶ πατέρει
καὶ κλάσας, ἔδωκε
τοῖς μαθηταῖς, εἰπὼν·
[τῆτο τὸ μυστήριον τὸ
καίνης διαθήκης] λά-
βε[ι] ἐξ αὐτῶν, φάγε-
τε· τῆτό ἐστι τὸ Σῶμά
μου, τὸ περὶ πολλῶν
θρυπτόμενον εἰς ἄφε-
σιν ἁμαρτιῶν.

Ὡσαύτως καὶ τὸ
ποτήριον, κεράσας ἐξ
οἴνου καὶ ὕδατος, καὶ ἀ-
γιασας, ἐπέδωκεν αὐ-
τοῖς, λέγων· πῖνε ἐξ
αὐτῶν πάντες· τῆτό
ἐστι τὸ Αἷμά μου, τὸ
περὶ πολλῶν ἐκ-
χυρόμενον εἰς ἄφεσιν
ἁμαρτιῶν· τῆτο ποι-
εῖτε εἰς τὴν ἐμὴν ἀ-
νάμνησιν. [Ὅσακις
γὰρ ἐὰν ἐσθίητε τὸν
ἄρτον τῆτον, καὶ πίνη-
τε τὸ ποτήριον τῆτον,
τὸ θάνατον τὸ ἐμὸν
καταγγέλλετε, ἄχρις
ὅταν ἔλθω.]

* f. add. εὐλογήσας,
blessing, as in *Matth.* and
Mark; or εὐχαριστήσας,
giving thanks, as in *Luke*,
and *1 Cor. xi.* or αἱιάσας,
sanctifying, as below.

Lit. Mar. Συνανακλιθεὶς μετ' [add. τῶν
ἀγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον
ἐπὶ] τὸ ἀγίον καὶ ἀχράντων καὶ αἱμάτων αὐ-
τῷ χειρῶν, [add. καὶ] ἀναβλέψας εἰς [add.
τὸ ἕρπον ὡς πρὸς σὲ] τὸ ἴδιον πατέρα, θεὸν ὃν
ἡμῶν καὶ θεὸν τῶν ὅλων, εὐχαριστήσας, εὐ-
λογήσας, αἱιάσας, κλάσας, διέδωκε τοῖς
ἀγίοις καὶ μακαρίοις αὐτῷ μαθηταῖς καὶ
ἀποστόλοις, εἰπὼν· — Λάβε, φάγε· —
τῆτο γὰρ ἐστὶ τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν
κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρ-
τιῶν. — Ὡσαύτως καὶ τὸ ποτήριον μετ' τὸν δει-
πῆσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδα-
τος, ἀναβλέψας εἰς τὸ ἕρπον ὡς πρὸς σὲ τὸ
ἴδιον πατέρα, θεὸν ὃν ἡμῶν, καὶ θεὸν τῶν ὅλων,
εὐχαριστήσας, εὐλογήσας, πλῆσας πνεύ-
ματι ἁγίῳ, μετέδωκε τοῖς ἀγίοις καὶ μακα-
ρίοις αὐτῷ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,
πῖνε ἐξ αὐτῶν πάντες, — τῆτο γὰρ ἐστὶ τὸ
Αἷμά μου τὸ τὴν καίνης διαθήκη, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυρόμενον καὶ διαδιδόμενον
εἰς ἄφεσιν ἁμαρτιῶν· — τῆτο ποιεῖτε εἰς τὴν
ἐμὴν ἀνάμνησιν. Ὅσακις γὰρ ἂν ἐσθίητε
τὸ ἄρτον τῆτον, πίνετε ὃ καὶ ποτήριον τῆτον,
τὸ ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν
ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις
ὅταν ἔλθω.

Lit. Chrys. Λαβὼν ἄρτον ἐν ταῖς ἀγίαις
αὐτῷ καὶ ἀχράντοις καὶ ἀμωμήτοις χειρῶν, εὐ-
χαριστήσας καὶ εὐλογήσας, αἱιάσας, κλάσας,
ἔδωκε τοῖς ἀγίοις αὐτῷ μαθηταῖς καὶ ἀπο-
στόλοις, εἰπὼν· — Λάβε, φάγε, τῆτό μου
ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem. *By M.*

Then the Priest taking the Bread into his Hands, saith,

Taking Bread into his holy ^a and undefiled, ^b and immaculate, ^b and immortal Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified, and broke it, and gave it to ^c us his Disciples, ^d and Apostles, saying,

* The Deacons say, for Remission of Sins, and for Life everlasting."

Priest.

Take, eat, This is my Body which is broken and given for you, for the Remission of Sins. ^f Peop. Amen." The Priest taketh the Cup, and saith,

In like manner after Supper, He took the Cup, and having mix'd it of Wine and Water, ^g and looking up to Heaven, and presenting it to Thee his God and Father," he gave Thanks, sanctified and blest'd it, ^h filling it with the holy Spirit," and gave it to ⁱ us his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins.

* Peop. Amen.

Priest."

Do this in Remembrance of me.

For as oft as ye eat this Bread and drink this Cup, ye do shew forth the Death of the Son of Man, and confess his Resurrection, until his Coming again.

Taking Bread into his holy and immaculate Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified and broke it, and gave it to his Disciples, saying, Take, eat, This is my Body, which is broken and given for you, for the Remission of Sins.

In like manner, after Supper, He took the Cup, * and having mixed it of Wine and Water" he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me †.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

Taking Bread into his holy and immaculate Hands, and looking up to thee his God and Father, and breaking it, he gave it to his Disciples, saying, [This is the Mystery of the New Testament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remission of Sins.

In like manner also *he took* the Cup, having mixed it of Wine and Water, and sanctified it, and gave it to them, saying, Drink ye all of this, This is my Blood, which is shed for many for the Remission of Sins. Do this in Remembrance of me. [For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death till my Coming again.]

Lit. Mar. Having sat down to Supper with [add, his holy Disciples and Apostles, he took Bread into] his holy and undefiled, and immaculate Hands, [add, and] looking up to [add, Heaven, to Thee] his own Father, but our God, and the God of All, he gave Thanks, blessed, sanctified, and broke it, and gave it to his holy and blessed Disciples and Apostles, saying, Take, eat, for This is my Body, which is broken and given for you, for the Remission of Sins. In like manner, after Supper, he took the Cup, and having mixed it of Wine and Water, and looking up to Heaven, to Thee his own Father, but our God, and the God of All, he gave Thanks, blessed, and filled it with the holy Spirit, and gave it to his holy and blessed Disciples and Apostles, saying, Drink ye all of this, for This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death, and confess my Resurrection and Assumption, till my Coming again.

Lit. Chrys. Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and blessed, sanctified and broke it, and gave it to his holy Disciples and Apostles, saying, Take, eat, This is my Body, which is broken for you, for the Remission of

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^a Diac. Πιστεύομεν καὶ ὁμολογῶμεν"

^b Pop. Τὸν θάνατον σε Κύριε καταγγίλλομεν, καὶ τὴν αἰάσασίν σε ὁμολογῶμεν."

Sacerd.

Μεμνημένοι εἶν καὶ ἡμεῖς ^c οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τῶν σωτηρίων αὐτοῦ, καὶ τῶν θανάτων, ^d καὶ τῶν ταφῶν καὶ τῶν

^a De Lit. Syr. Clem. Mar. Chrys. & Bas.

^b De Lit. Clem. Mar. Chrys. & Bas.

^c De Lit. Syr.

^d De Lit. Syr.

Μεμνημένοι εἶν καὶ ἡμεῖς [οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τῶν σωτηρίων αὐτοῦ, καὶ τῶν θανάτων, [καὶ τῶν ταφῶν] καὶ τῶν

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

ἄφεσιν ἁμαρτιῶν.—Ὁμοίως καὶ τὸ ποιήσαν
μὲν τὸ δειπνῆσαι λέγων.—πίεζε ἐξ αὐτῆς
πάντες, τὸ ἐστὶ τὸ Αἷμά μου τὸ καὶ καινῆς
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἁμαρτιῶν
ἁφρον εἰς ἄφεσιν ἁμαρτιῶν.—[add, τὸ
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. Bas. Λαβὼν ἄρτον ἐπὶ τῇ ἁγίων
αὐτῆς καὶ ἀχρεῶν χειρῶν, ἀναδείξας σοι
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, εὐλογή-
σας, ἁγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις
αὐτῆς μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Λά-
βετε, φάγετε, τὸ ἐστὶ τὸ Σῶμα, τὸ
ὑπὲρ ὑμῶν κλάσας εἰς ἄφεσιν ἁμαρτιῶν.
—Ὁμοίως καὶ τὸ ποιήσαν ἐκ τῆς ἁγνῆς
τῆς ἀμπέλης λαβὼν, κερτάσας, εὐχαριστήσας,
εὐλογήσας, ἁγιάσας,—ἔδωκε τοῖς ἁγίοις
αὐτῆς μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Πίεζε
ἐξ αὐτῆς πάντες, τὸ ἐστὶ τὸ Αἷμά μου τὸ καὶ
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν
ἁμαρτιῶν ἁφρον εἰς ἄφεσιν ἁμαρτιῶν.—Τὸ
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις
γὰρ ἂν ἐσθίητε τὸ ἄρτον τῶτον, καὶ τὸ ποιή-
σαν τὸ πίνετε, τὸ ἐμὸν θάνατον καταγγέ-
λετε, [add καὶ] τὴν ἐμὴν ἀνάστασιν ἐμο-
λογεῖτε.

Μεμνημένοι τοίνυν
τῆς πάθης αὐτῆς, καὶ
τῆς θανάτου, καὶ τῆς ἐκ

Lit. Mar. Τὸν θάνατον, δεσποῖα κύριε
πασιόκροτος, ἐπεράνιε βασιλεῦ, τῆς μονο-
γενῆς σου υἱῆς, κυρίου ἡμεῶν καὶ σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλου, καὶ τὴν

Iren. Frag. Edit. a Psaff. Ταύτας τὰς προσφορὰς
ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἀγοῖς, who offer these Obla-
tions in Commemoration of our Lord.

Just. M. Dial. c. Tryph. p. 215. περὶ τῆς ἁγνῆς ὅν
παρίδωκεν ἡμῖν ὁ ἡμέτερος Χριστός ποιῆν εἰς ἀνάμνησιν
τοῦ τοῦ σωματοποιήσασθαι αὐτὸν διὰ τῆς πίστεώς εἰς
αὐτὸν, δι' ἧς καὶ παθὴν γίγνεται καὶ περὶ τῆς πόλεως ὅς εἰς
ἀνά-

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^a Deac. We believe and confes^s

^b Peop. We do shew forth thy Death, O Lord,
and confes^s thy Resurrection."

Priest.

Wherefore, in Commemoration of
"his" "life-giving Passion, salutary
Cross," Death, "Burial," and Re-

Wherefore, in Commemoration of
"his" [life-giving Passion, salutary
Cross] Death, [Burial] and Resurrec-

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

Sins. In like manner, after Supper, he took the Cup, ſaying, Drink ye all of this, This is my Blood of the New Testament, which is ſhed for you and for many for the Remiſſion of Sins. [add, Do this in Remembrance of me.]

Lit. Baſ. Taking Bread into his holy and undefiled Hands, and preſenting it to Thee his God and Father, he gave Thanks, bleſſed, ſanctified, and broke it, and gave it to his holy Diſciples and Apoſtles, ſaying, Take, eat, This is my Body, which is broken for you, for the Remiſſion of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, bleſſed, and ſanctified it, and gave it to his holy Diſciples and Apoſtles, ſaying, Drink ye all of this, This is my Blood of the New Testament, which is ſhed for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death [add and] confeſs my Reſurrection.

Wherefore in
Commemoration
of his Paſſion,
Death, and Re-

Lit. Mar. Shewing forth therefore, O almighty Lord and heavenly King, the Death of thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, and confeſſing his bleſſed Re-

ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν ὑμῶν χάριτος καὶ πόσιος,
concerning that Bread which our Chriſt commanded us
to do, [i. e. to offer] in Commemoration of his being
made Fleſh, for thoſe who believe in him, for whoſe
ſake he became ſubject to Suffering; and concerning
that

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τῇ τρημέρῃ ἐκ νεκρῶν ἀναστάσεως, * καὶ τῇ εἰς ἔραντες ἀνόδῃ, καὶ τῇ ἐκ δεξιῶν σε τῷ Θεῷ καὶ Πατρὸς καθέδρῃ, καὶ τῇ δευτέρῃ ἐνδόξῃ καὶ φοβερῇ αὐτῷ παρρησίας, ὅταν ἔλθῃ ἡ μὲν δόξης κρῖναι ζώνῃας καὶ νεκρὰς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῶν, προσφέρομέν σοι δεσποῖα τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἁφάτον σε φιλανθρωπίαν, ὅπως ὑπερβᾷς καὶ ἐξαλείψῃς τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, ἡ χάρις σου ἡμῖν τὰ ἐπεράνια καὶ αἰώνια σε δωρήματα, ἃ ὁφθαλμοὺς οὐκ εἶδε, καὶ ἧς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας ὁ Θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι' ἡμᾶς καὶ διὰ τὰς ἡμῶν ἀμαρτίας ἀδείησας τὸν λαὸν φιλανθρωπεύεις, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλησία σου ἐκτενέυσί σε,

* Lit. Syr. add tuæ thy; the Oblation being in it all along directed to the Son, which certainly is an unwarrantable Innovation.

† Judicaturus orbem in justitia, to judge the World in Righteousness. Lit. Syr.

‡ Dele peccata nostra, blot out the Sins of us, Lit. Syr.

§ De Lit. Syr.

¶ Hæreditas, Inheritance, Lit. Syr.

τρημέρῃ ἐκ νεκρῶν ἀναστάσεως, καὶ τῇ εἰς ἔραντες ἀνόδῃ, καὶ τῇ ἐκ δεξιῶν σε τῷ Θεῷ καὶ Πατρὸς καθέδρῃ, καὶ τῇ δευτέρῃ ἐνδόξῃ καὶ φοβερῇ αὐτῷ παρρησίας, ὅταν ἔλθῃ ἡ μὲν δόξης κρῖναι ζώνῃας καὶ νεκρὰς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῶν· προσφέρομέν σοι δεσποῖα τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἁφάτον σε φιλανθρωπίαν, ὑπερβᾷς ἥ ἐξαλείψῃς τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χάρις σου ἡμῖν τὰ ἐπεράνια καὶ αἰώνια σε δωρήματα, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλησία σου ἐκτενέυσί σε,

* If what is here inclosed in Hooks be omitted, as supposing it to be an after Addition, then αὐτὴν his must be added here agreeably to Lit. Syr. which instead thereof has put tuæ thy, See note c in the other Column.

† S. Cyr. p. 293. ἐνδόξῃ διευτίρῃ αὐτῷ παρρησίας, his second glorious Advent.

‡ S. Cyr. p. 297. τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρίαν, the spiritual Sacrifice, the unbloody Service. And again, τῆς ἀγίας καὶ φοβερῆς καὶ προκειμένης θυσίας, the holy and tremendous Sacrifice lying in open View. Athenag. Legat. p. 49. καὶ τοὺς προσφέρειν διὸν ἀναίμακτον θυσίαν, yet we ought to offer the unbloody Sacrifice.

§ S. Cyr. p. 13. ἐξαλείψαι τὸ κατὰ ἡμῶν χειρόγραφον, to blot out the Hand-writing that is against us. Vid. Iren. p. 426. & Const. Apost. L. viii. c. 8. p. 395.

¶ f. πράγματα, good things. S. Cyr. ἑρμηνεύων δὲ πραγμάτων καὶ τῆς διαθηκῆς πληρώσει, replenish you with the heavenly Things of the new Covenant, p. 13. And, καὶ ἐνέργειαν θείων πραγμάτων, and the Energy of divine Things, p. 11. I have omitted ὁ ὁφθαλμὸς οὐκ εἶδε, &c. which Eye hath not seen, &c. because I take it to have been added by such as supposed the ἐπεράνια δωρήματα, the heavenly Gifts, or πράγματα, Things, to refer to the heavenly Blessings of the future State, whereas they seem to signify here more immediatly the spiritual and heavenly Food of the Body and Blood of Christ; for the Eucharist (as S.

νεκρῶν ἀναστάσεως,
 καὶ τὸ εἰς ἕραντες ἐπα-
 νόδῃ, καὶ τὸ μελλέσης
 αὐτῷ δευτέρως παρ-
 σίας ἐν ἡ ἔρχεται μετ'
 δόξης καὶ δυνάμεως
 κελῖναι ζώσας καὶ
 νεκρὰς, καὶ ἀποδῶ-
 ναι ἐκάστῳ κατὰ τὰ
 ἔργα αὐτῷ· προσ-
 φερόμεν σοι τῷ βα-
 σιλῇ καὶ Θεῷ, κατὰ τὴν
 αὐτῷ διάταξιν, πῶς
 ἄριστον τῷ πόντῳ, εὐχα-
 ριστοῦν σοι δι' αὐ-
 τῷ * [ἐφ' οἷς κατη-
 ξίωσας ἡμᾶς ἐσθῆναι
 ἐνώπιόν σου, καὶ ἱερα-
 τεύειν σοι].

* What I have here
 inclosed in Hooks, I take
 to be an Interpolation,
 though it be also in the
Ethiopick Lit. Not but
 that the Office of the
 Priesthood [if we will
 judge according to Rea-
 son and the Nature of
 Things] is the most ho-
 nourable and beneficial
 of any, and therefore
 well deserving the utmost
 Thanks both of the
 Priest himself, and also
 of the People, who by
 his Ministry receive such
 inestimable Blessings: But
 because εὐχαριστοῦν σοι
 δι' αὐτῷ giving Thanks to
 Thee through him, seems
 rather to have Respect
 to the whole foregoing
 Thanksgiving, and still
 more

τελήμερον καὶ μακαρίαν αὐτῷ ἐν νεκρῶν
 ἀνάστασιν ὁμολογῶντες, καὶ τὴν εἰς ἕραντες
 ἀνάληψιν [ὁμολογῶντες], καὶ τὴν ἐν δεξιῶν
 σου τῷ Θεῷ καὶ πατρί καθεδραν, καὶ τὴν
 δεύτεραν καὶ φερντικὴν καὶ φοβεράν αὐτῷ πα-
 ροσίαν ἀπεκδεχόμενοι, ἐν ἡ μέλλει ἔρχεσθαι
 κελῖναι ζώσας καὶ νεκρὰς ἐν δικαιοσύνῃ, καὶ
 ἀποδῶναι [add, ἐκάστῳ κατὰ τὰ ἔργα αὐτῷ·]
 Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σὰ ἐκ τῶν σῶν
 δώρων παρεθήκαμεν ἐνώπιόν σου.

Lit. Chrys. Μεμνημένοι πίνω τὴν σωτη-
 ρίαν ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ
 ἡμῶν γενημένων, τῷ σταυρῷ, τῷ τάφῳ,
 τῆς τελημέρας ἀναστάσεως, τὸ εἰς ἕραντες
 ἀναστάσεως, τὸ ἐν δεξιῶν καθεδρῶν, τῆς
 δευτέρως καὶ ἐνδόξης πάλιν παρροσίας, τὰ σὰ
 ἐκ τῶν σῶν σοι προσφέρωμεν [f. προσφέροντες
 vid. Lit. Bas.] κατὰ πάντα καὶ διὰ πάντα σὲ
 ὑμνῶμεν, σὲ εὐλογῶμεν, σοὶ εὐχαριστοῦμεν
 κύριε.

Lit. Bas. Μεμνημένοι εἶναι, διάσῳκα, καὶ
 ἡμεῖς τὴν σωτηρίαν αὐτῷ παθημάτων, τῷ
 ζωοποιῷ σταυρῷ, τὴν τελημέραν ταφῆς, τὸ ἐκ
 νεκρῶν ἀναστάσεως, τῆς εἰς ἕραντες ἀνόδῃ,
 τῆς ἐκ δεξιῶν σου τῷ Θεῷ καὶ πατρί καθε-
 δρῶν, καὶ τὴν ἐνδόξην καὶ φοβεράν αὐτῷ παρροσίαν,
 τὰ σὰ ἐκ τῶν σῶν σοι προσφέροντες, κατὰ
 πάντα καὶ διὰ πάντα σὲ ὑμνῶμεν, σὲ εὐλογῶμεν,
 σοὶ εὐχαριστοῦμεν κύριε,

that Cup, which he commanded us to do, [i. e. again, to
 offer] with Thanksgiving, in Commemoration of his
 Blood,—vid. et. p. 119.

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surrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again ^f with glory to judge the Quick and the Dead," and shall render to every one according to his Works, we ^e Sinners" offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, ^e over-looking and blotting out the Hand-writing that is against us" thy Servants, ^h wouldst grant us thy heavenly and eternal Gifts, which Eye hath not seen, nor Ear heard, nor have entred into the Heart of Man, which thou hast prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men" for thy People, and thy ⁱ Church" make their Supplications unto Thee.

tion from the Dead on the third Day, ^a his" Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second [†] glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead, and shall render to every one according to his Works, we [Sinners] offer to Thee, O Lord, [‡] this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, over-looking and || blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal * Gifts, for thy People, and thy ^b Church" make their Supplications unto thee.

Iren. expresseth it, *I. 4. c. 34*) consists in δύο πραγμάτων, ἐπὶ γῆν τε καὶ οὐρανῷ, of two Things, the earthly and the heavenly; and as all the οὐράνια heavenly Things, or ὑπεράνια supercelestial, are in the Language of the N. Test. αἰώνια eternal, so the Eucharist in particular may very fitly be so called because it is φάρμακον ἀθανασίας, αἰσίδος τῆ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός, the Medicine of Immortality, our Antidote that we should not die, but live for ever in Christ Jesus. *S. Ignat. Ep. ad Ephes. c. 20.*

^b *Al. κληρονομία Inheritance; vid. Lit. Syr.*

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ſurrection from the Dead, his Aſcenſion into Heaven, and his ſecond Advent, when he ſhall come again with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works, we offer to Thee, our King and our God, according to his Inſtitution, this Bread and this Cup, giving Thanks to thee through him, * [for that thou haſt vouchſafed us to ſtand before Thee, and to ſacrifice unto Thee.]

more eſpecially to the Paſſion and Death, Reſurrection, Aſcenſion and ſecond Advent of our bleſſed Saviour immediately before commemorated; In a Word, *μνημένοι, in Commemoration, προσφερόμεν σοι, we offer to thee, — εὐχαριſτέως giving Thanks, imports we offer to thee this Sacrifice of Thankſgiving, in Commemoration of, &c.*

ſurrection from the Dead on the third Day, and his Aſſumption into Heaven [we confeſs,] and his ſitting at the right Hand of Thee his God and Father, and looking for his ſecond dreadful and terrible Advent, when he ſhall come again to judge the Quick and the Dead in Righteouſneſs, and to render [add, to every one according to his Works,] we have ſet before Thee, O Lord our God, thy own out of thy own Gifts.

Lit. Chryſ. Wherefore in Commemoration of this his ſalutary Command, and of all thoſe things which he did for us, his Croſs, his Burial, his Reſurrection on the third Day, his Aſcenſion into Heaven, his ſitting at thy right Hand, and his ſecond and glorious Advent, we offer [f. offering, ſee *Lit. Baſ.*] to Thee thy own out of thy own, in all and for all we ſing Hymns to Thee, we bleſs Thee, we give Thanks to Thee, O Lord.

Lit. Baſ. Wherefore, O Lord, in Commemoration of his ſalutary Paſſions, his life-giving Croſs, his being three Days in the Grave, his Reſurrection from the Dead, his Aſcenſion into Heaven, his ſitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we ſing Hymns to Thee, we bleſs Thee, we give Thanks to Thee, O Lord.

The present Liturgy of St. James.

[Pop.] Ἄ ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, [Sacerd.] Ἄ ἐλέησον ἡμᾶς ὁ Θεός ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεός ὁ σωτὴρ ἡμῶν ἐλέησον ἡμᾶς ὁ Θεός κτ' τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον [Deinde inclinata cervice dicit] τὸ κύριον καὶ ζωοποιόν, τὸ σύδρενον σοὶ τῷ θυῷ καὶ πατρὶ, καὶ τῷ μονογενεῖ σου υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοῦσιν τε καὶ συαΐδιον, τὸ λαλῆσαν ἐν νόμῳ καὶ προφηταῖς, καὶ τῇ καυῇ σου διαθήκῃ τὸ καλῶν ἐν εἰδὲι περιτεταῖς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν ἐν τῷ ἱερῷ πόλει, καὶ μέναι ἐπ' αὐτόν τὸ καλῶν ἐπὶ τῇ Ἀποστόλῃ σου ἐν εἰδὲι πυρίων γλωσσῶν ἐν τῷ ὑπερῷ τῆς ἀγίας καὶ ἐνδόξης Σιών, ἐν τῇ ἡμέρᾳ τῆς πηλοκοῆς· αὐτὸ τὸ πνεῦμά σου τὸ πανάγιον καλῶν ἐπὶ τὸν διστάλαν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα αἷα δῶρα ταῦτα & erigens se exclamat] ἵνα ἐπιφοιτήσαν τῇ ἀγίᾳ, καὶ ἀλῶν, καὶ ἐνδόξῃ αὐτῷ παρρησίᾳ, ἀγίασιν καὶ ποιήσιν τὸν μὲν ἄρτον τῶτον σῶμα ἅγιον τῷ Χριστῷ σου, [Pop.] Ἀμήν. καὶ τὸ πόθηρον τῶτο αἷμα τίμιον τῷ Χριστῷ σου· [Pop.] Ἀμήν. ἵνα γνήσῃαι πᾶσι τοῖς ἐξ αὐτῶν μέγαλα μὲν εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἐργῶν ἀγαθῶν ^b εἰς τηρεῖν τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἐδημιούργησας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ἅδῃ μὴ κατισχύσωσιν αὐτῆς, ἐνέμειν αὐτὴν ἀπὸ πάσης αἰρέσεως καὶ σκαιδάλων καὶ ἐρλαζομένων τὴν ἀνομίαν, διαφυλάττειν αὐτὴν μέχρι τῆς συνλήσεως τῷ αἰῶνι.

^a Lit. Syr. Misereere nobis Deus Pater omnipotens, & mitte Spiritum tuum sanctum—ut adveniens efficiat panem istum Corpus—Have mercy upon us, O God, Almighty Father, and send down thy holy Spirit—that by his Descent upon them, he may make this Bread the Body—

^b This is undoubtedly an Interpolation, and does not seem to make good Sense, that the προκείμενα δῶρα, the Gifts set before God, as made the Body and Blood of Christ by the Descent of the holy Spirit upon them, should be τοῖς ἐξ αὐτῶν μέγαλα μὲν εἰς ἀφεσιν ἀνομιῶν καὶ ἐρλαζομένων, for the Confirmation of the holy Catholick Church, &c.

The ancient Liturgy of the Church of Jerusalem.

* Ελέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, ἐλέησον ἡμᾶς κτ' τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον, † ἵνα ἐπιφοιτήσαν ποιήσῃ τὸν μὲν ἄρτον τῶτον Σῶμα ἅγιον τῷ Χριστῷ σου, καὶ τὸ πόθηρον τῶτο Αἷμα τίμιον τῷ Χριστῷ σου· ἵνα γνήσῃαι πᾶσι τοῖς ἐξ αὐτῶν μέγαλα μὲν εἰς ἀφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον ^a [εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων † εἰς καρποφορίαν ἐργῶν ἀγαθῶν,]

* Ephraem Syrus Orat. de Sacerd. T. i. p. 20. Misericordiam & indulgentiam a Rege misericorde postulans, ut Spiritus Sanctus pariter descendat sanctificetque dona in terris proposita. Asking Mercy and Indulgence from the merciful King, that the holy Spirit may descend upon, and sanctify the Gifts set before God on Earth.

Optat. Milet. L. vi. cont. Parmen. Quo Deus omnipotens invocatus sit, quo postulatus descendit Spiritus Sanctus. Where God Almighty is invoked, and the holy Spirit being called for descends.

† S. Cyr. p. 300. ἅγια τὰ προκείμενα, ἐπιφοιτήσαν δεξιμένα ἁγίῳ πνεύματι, holy are the Gifts which are set before God [or lie in open view] having received the Descent of the holy Spirit upon them.

^a What I have here inclosed in Hooks, if it be not to be left out altogether, as in Frag. Iren. and as may seem probable also from the Prayer immediately before the Communion, p. 57. where the Priest prayeth ἵνα ἁγίοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γινέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of Sins, and for Life everlasting; and likewise from what I take to have been the Bidding of the Deacon to the Thanksgiving after communicating, ὅτι ἡξίωσας [l. ἡξίωσεν] ἡμᾶς μέλασθαι τῷ σώματι καὶ αἵματι σου [l. Χριστοῦ] εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that thou hast vouchsafed [l. he hath vouchsafed] to make us Partakers of thy Body and Blood [l. the Body and Blood of Christ] for the Remission of Sins and for Life everlasting. If it be not, I say, to be left out altogether, should, I think, be placed rather immediately after μέγαλα μὲν εἰς ἀφεσιν, &c. Thus S. Cyr. p. 274. according to the Reading of M. S. Bod. μέγαλα μὲν μυστηρίων εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς ἀφεσιν ἁμαρτιῶν, καὶ εἰς βασιλείας

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

—παρεκαλῶμεν
τὸ Φιλάνθρωπον Θεὸν
τὸ ἅγιον πνεῦμα ἐξα-
ποστείλαι ἐπὶ τὰ προ-
κείμενα, ἵνα ποιήσῃ
τὸ μὲν ἄρτον Σῶμα
Χριστοῦ, τὸν δὲ οἶνον
Αἷμα Χριστοῦ*.

* S. Cyr. adds, πάν-
τως γὰρ ὃ ἐὰν ἐφάσκειτο
τὸ ἅγιον πνεῦμα τὸτο ἡγι-
ασαί καὶ μεταβιβῆσαι; for
that to which the holy
Spirit gives the Contact
is sanctified and changed.
Then immediately fol-
lows, ἵτα, then, as p.
30.

Καὶ ἀξιῶμεν σε
ὅπως εὐδωκῇς ἐπι-
βλέψης ἐπὶ τὰ προ-
κείμενα δῶρα ταῦτα
ἐνώπιόν σου, ὁ ἀνε-
δεῖξ Θεός, καὶ εὐδοκή-
σης ἐπ' αὐτοῖς εἰς τι-
μὴν τοῦ Χριστοῦ σου,
καὶ καθαπέμψης τὸ
ἅγιόν σου πνεῦμα ἐπὶ
τὴν θυσίαν ταύτην,
τὸ μάρτυρα τὸ πάθη-
μάτων τοῦ Κυρίου Ἰη-
σοῦ, ὅπως ἀποφύγῃ
τὸ ἄρτον τοῦτον Σῶμα
τοῦ Χριστοῦ σου, καὶ τὸ
ποθήριον τοῦτο Αἷμα
τοῦ Χριστοῦ σου, ἵνα οἱ
μεταλαβόντες αὐτὰ
βεβαιωθῶσι πρὸς εὐ-
σέβειαν, ἀφέσεως ἀ-
μαρτημάτων τύχωσι,
τοῦ διαδόχου καὶ τοῦ
πλάνης αὐτῷ ῥυθῶ-
σι, πνεύματι ἁγίῳ
πληρωθῶσιν, ἅξιοι
τοῦ Χριστοῦ σου γένω-
νται, ζωῆς αἰωνίης τύ-
χωσι, σὺ καταλλα-

Lit. Mar. Καὶ δεόμεθα καὶ παρεκαλῶ-
μεν σε Φιλάνθρωπε, ἀγαθὲ, ἐξαπόσειλον
ἐξ ὕψους τοῦ ἁγίου σου ἐξ εὐτοίμου κατοικη-
ρίας σου—ἐφ' ἡμᾶς, καὶ ἐπὶ τοῖς ἄρτους
τέτοις, καὶ ἐπὶ τὰ ποθήρια ταῦτα τὸ πνεῦ-
μά σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ—καὶ ποιή-
σῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποθήριον
Αἷμα—τοῦ Κυρίου—ἡμῶν Ἰησοῦ Χριστοῦ.—
ἵνα γράνηται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μελα-
λαβόντες εἰς πίσιν, εἰς νῆψιν, εἰς ἴατιν,
εἰς σαφροσύνην, εἰς ἀγίασμόν, εἰς [1. καὶ]
ἐπανανέωσιν ψυχῆς [add καὶ] σώματος [2. καὶ
πνεύματος], εἰς κοινωνίαν μακαριότητος
ζωῆς αἰωνίης καὶ ἀφθαρσίας —

* I would incline to think this should be rather in
the singular Number, καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ
ποθήριον τοῦτο, and upon this Bread and this Cup, as it
is immediately after. See 1 Cor. x. 17. S. Ignat.
Ep. ad Eph. c. xx. ἵνα ἄρτον κλώντες, breaking one
Bread. And Ep. ad Philad. c. 4. ἐν ποθήριον εἰς ἑνω-
σιν τοῦ αἵματος αὐτοῦ, one Cup in the Unity of his Blood.

† I have inclos'd καὶ πνεύματι, and Spirit, in Hooks,
because

Lit. Chrys. Καὶ δεόμεθά σου ὁ Θεός
ἡμῶν—καθαπέμψον τὸ πνεῦμά σου τὸ ἅγιον
ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα
—ποιήσον— [as I take all that is inserted
in this Lit. betwixt δῶρα ταῦτα, these
Gifts, and ποιήσον, make, to be interpo-
lated, so in consequence instead of ποιή-
σον, make, it must be read ἵνα ποιήσῃ, that
he may make] τὸ μὲν ἄρτον τοῦτον τίμον Σῶμα
τοῦ Χριστοῦ σου,—τὸ δὲ ἐν ποθήριῳ τέτω τίμιον

Iren. Frag. Edit. a Pfaff. καὶ ἐπὶ ταῦτα τὴν προσφοράν τελίσαντες, ἐκκαλῶμεν τὸ πνεῦ-
μα τὸ ἅγιον, ὅπως ἀποφύγῃ τὴν θυσίαν ταύτην καὶ τὸν ἄρτον Σῶμα τοῦ Χριστοῦ, καὶ τὸ πο-
τήριον τὸ Αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τῶν αὐτῶν τῶν ἀληθινῶν, τῆς ἀφίσεως τῶν
ἀμαρτιῶν, καὶ τῆς ζωῆς αἰωνίης τύχωσιν. Then having performed the Oblation, we in-
voke the holy Spirit, that he may make this Sacrifice and Bread the Body of Christ,
and the Cup the Blood of Christ, that they who partake of these Antitypes, may ob-
tain Remission of Sins, and Life everlasting. Vid. & contra Hæreses l. IV. c. 34.

The present Liturgy of St. James.

[Peop.] ^a. Have mercy upon us, O Lord God, Almighty Father, [Priest.] Have mercy upon us, O God Almighty, have mercy upon us, O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and send down thy most holy Spirit upon us, and upon these Gifts which are here set before thee. Then bowing his neck he saith, who is the Lord, and Giver of Life, who sitteth on the same Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being consubstantial and co-eternal, who spake by the Law, and the Prophets, and by thy New Testament, who descended in the Likeness of a Dove upon our Lord Jesus Christ in the River *Jordan*, and rested upon him, who descended upon the Apostles in the Likeness of fiery Tongues, in the upper Room of holy and glorious *Sion*, on the Day of Pentecost; send down, O Lord, this thy most holy Spirit upon us, and upon these holy Gifts which are here set before thee. And raising himself up he says with a loud Voice, that by his Descent upon them, with his holy, and good, and glorious Presence, he may sanctify and make this Bread the holy Body of thy Christ, [Peop.] Amen. and this Cup the precious Blood of thy Christ; [Peop.] Amen. that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, ^b for the Confirmation of thy holy Catholick Church, which thou hast founded upon the Rock of Faith, that the Gates of Hades may not prevail against it; delivering it from all Heresy and Scandals, and from the Workers of Iniquity, and preserving it to the Consummation of the Word."

The ancient Liturgy of the Church of Jerusalem.

* Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and send down thy holy Spirit upon us, and upon these Gifts which are here set before thee, † that by his Descent upon them, he may make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, ^a [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

λείας ἁγανῶν κληρονομίαν, to partake of the Mysteries for the Sanctification of Soul and Body, for Remission of Sins, and for an Inheritance in the Kingdom of Heaven.

† S. Cyr. p. 44. Καρποφορεῖς ἐν ἐγῶς ἀγαθοῖς, bringing forth the Fruit of good Works.

St. Cyril in Catech.
Myft. V.

—We may invoke God the Lover of Men, to fend down the holy Spirit upon the Gifts fet before him, that he may make the Bread the Body of Chrift, and the Wine the Blood of Chrift *.

The Clementine
Liturgy.

And we befeech Thee to look favourably upon thefe Gifts which are here fet before thee, O God, who ftandeft in need of nothing; and to accept them to the Honour of thy Chrift; and to fend down thy holy Spirit upon this Sacrifice, the Witnefs of the Sufferings of the Lord Jefus, that he may make this Bread the Body of thy Chrift, and this Cup the Blood of thy Chrift; that they who partake thereof may be confirmed in Godlinefs, may obtain Remiffion of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghof, may be made worthy of thy Chrift, and may obtain everlasting Life, Thou being recon-

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

Lit. Mar. And we pray and befeech thee, O good God, the Lover of Men, fend down from thy high and holy Place, from thy prepared Habitation,—thy holy Spirit upon us, ^a and upon thefe Loaves, and thefe Cups," that he may fanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jefus Chrift—that they may be to all of us who partake of them for Faith, for Sobriety, for Health, for Temperance, for the Sanctification, for [l. and] renewing of our Soul [add and] Body [^b and Spirit] for the Communion of the Blessednefs of eternal Life and Immortality—

because the moft ancient Fathers make Man, confidered in his pure Naturals, to confift only of two Parts, Soul and Body. See *Just. M. de Refur. ap. Grab. Spic. Pat. Sec. 2ⁱ. p. 188—9. Tatian. p. 58. Athen. de Mort. Ref. p. 170. & p. 200. Clem. Al. Str. IV. p. 639. l. 17. Tertul. de Refur. c. 40. Iren. l. 11. c. 52. Cyril. p. 56.* 'Tis only the fpiritual or perfect Man to whom they afcribe thefe three Parts, Soul, Body, and Spirit, by Spirit understanding not any created Principle, but the divine Spirit. See *Iren. l. V. c. 6, & c. 9. Clem. Al. Pæd. l. c. 6. init. & Str. IV. p. 638.* And in this Senfe, *Iren. p. 407.* interprets *1 Theff. v. 23.* as does *Just. M. ap. Grab. Spic. Pat. Sec. 2ⁱ. p. 192. Sec. N. Grab. p. 250.*

Lit. Chryf. And we befeech thee, O our God,—send down thy holy Spirit upon us, and upon thefe Gifts which are here fet before thee,—make this Bread the precious Body of thy Chrift,—and what is in this Cup the precious Blood of thy Chrift;—that

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Προσφερόμεν σοι δέσποτα ^a ὑπὲρ τῶν ἀγίων σου
τόπων, ὅς ἐδόξασας τῇ Θεοφανείᾳ τῷ Χριστῷ σου, καὶ τῇ
ἐπιφωίδῃ τῇ παναγίᾳ σου πνεύματι· προσηλυμένως ὑπὲρ
τῆς ἐνδόξης Σιών τῆς Μητρὸς πασῶν τῶν Ἐκκλησιῶν καὶ
ὑπὲρ τῆς καὶ παῶσαν τὴν οἰκουμενὴν ἀγίας σου
^b καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας,
πλεσσίας καὶ νυνὶ τὰς δωρεὰς τῆς παναγίης σου
πνεύματος ἐπιχορήγησον αὐτῇ δέσποτα. Μνήσ-
θη· Κύριε καὶ τῷ ἐν αὐτῇ ἀγίων πατέρων καὶ

Προσφερόμεν σοι δέσποτα ὑπὲρ τῆς καὶ πα-
σαν τὴν οἰκουμενὴν ἀγίας σου [καθολικῆς
καὶ ἀποστολικῆς] Ἐκκλησίας, πλεσσίας καὶ
νυνὶ τὰς δωρεὰς τῆς ἀγίης σου πνεύματος
ἐπιχορήγησον αὐτῇ. Μνήσθη· Κύριε καὶ τῷ ἐν

^a I take this to be an Interpolation, otherwise
(for the Reason above given, p. 10.) St. Cyril would
not have omitted to take Notice of it. It may prob-
ably have been added even by himself, after his
coming to be Bishop of Jerusalem; or by some of his
Successors, when that Church began to aim at, or
had obtained its Patriarchal Dignity.

^b De Lit. Syr. & Clem.

St. Cyril in Catech.
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γέν[ε]σ[θ]αι αὐτοῖς, δέσπο-
τα παντοκράτορ.

Αἷμα τῷ Χριστῷ σε—ὥστε γενέσθαι τοῖς με-
ταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν
ἁμαρτιῶν, εἰς κοινωνίαν τῷ ἁγίῳ πνεύματι, εἰς
βασιλείας ὁρατῶν πληρώματα, εἰς παρ-
ρησίαν τελῶ πρός σε, μὴ εἰς κέλημα, ἢ εἰς
κατάκλημα.

Lit. Bas. Καὶ δεόμεθα [add σε] ὁ Θεὸς
ἡμῶν—καὶ σὲ παρακαλέμεν—εὐδοκίᾳ τῇ σῆς
ἀγαθότητι, ἐλθεῖν τὸ πνεῦμά σε τὸ ἅγιον
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦ-
τα, καὶ εὐλογῆσαι αὐτά, καὶ ἀγιάσαι, καὶ
ἀναδείξαι—τὸ μὲν ἄρτον τῶτον—αὐτὸ τὸ
τίμιον Σῶμα τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χριστῷ
—τὸ δὲ ποτήριον τῶτον αὐτὸ τὸ τίμιον Αἷμα
τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χριστῷ,—ἡμᾶς δὲ
πάντας, τῆς ἐκ τῷ ἐνὸς ἁγίου καὶ τῷ ποτήριον
μέτεχοντες * ἐνώσαις ἀλλήλοις εἰς ἐνὸς πνεύ-
ματι ἁγίῳ κοινωνίαν, καὶ μηδένα ἡμῶν
εἰς κέλημα ἢ εἰς κατάκλημα * ποιήσαις με-
τάχων τῷ ἁγίῳ σώματι καὶ αἵματι τῷ
Χριστῷ σε.

† Lit. Mar. Μνήσθητι καὶ τῶν ἀπαν-
ταχῶ ὀρθοδόξων Ἐπισκόπων, Πρεσβυτέρων,
Διακόνων—

Lit. Chrys.—μνήσθητι, Κύριε, πάσης
ἐπισκοπῆς ὀρθοδόξης, τῇ ὀρθοδομένῳ τῷ λό-
γον τῇ σῆς ἀληθείας, πάντος τῷ πρεσβυτε-
ρίῳ, τῷ ἐν Χριστῷ διακονίᾳ,—

Lit. Bas. Μνήσθητι, Κύριε, πάσης ἐπι-
σκοπῆς ὀρθοδόξων, τῶν ὀρθοδομένων τῷ λό-
γον τῇ σῆς ἀληθείας—τῷ πρεσβυτερίῳ, τῷ
ἐν Χριστῷ διακονίᾳ—

‡ Lit. Mar. Τὸν Βασιλέα, τὰ σεβασί-
τικά, τὰς ἀρχοντας, βελάς, δήμους,—ἐν
πάσῃ εἰρήνῃ καὶ ἀκρίσθησιν. This may

Εἶτα μὲν τὸ ἀπαρ-
τιθῆναι τῷ πνευμα-
τικῷ θυσίαν, τῷ ἁ-
ναίμακτον λαβεῖν,
ἐπὶ τῇ θυσίᾳ ἐκεί-
νης τῷ ἱλασμῷ πα-
ρακαλέμεν τὸ θεόν^a
ὑπὲρ κοινῆς τῇ Ἐκ-
κλησιᾷ εἰρήνης, ὑπὲρ
τῇ τῷ κόσμῳ εὐσα-
θείας, ὑπὲρ Βασι-
λέων, ὑπὲρ σεβασί-
ων.

Ἐτι δεόμεθα σε
Κύριε, καὶ ὑπὲρ τῆς
ἀγίας σε Ἐκκλησί-
ας τῇ ἀπὸ περάτων
ἕως περάτων, ὧς
περιποιήσω τῷ τί-
μιῳ αἵματι τῷ Χριστῷ
σε, ὥπως αὐτῷ δια-
φυλάξης ἁσέβητον καὶ
ἀκλυδάνητον ἄχρι τῇ
σωτηρείας τῷ αἰῶ-
νι.

^a See the bidding Prayer
following the Priest's In-
tercession.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

We offer to thee, O Lord, ^a for thy holy Places, which thou hast glorified with the Divine Presence of thy Christ, and the Descent of thy most holy Spirit, chiefly for glorious Sion the Mother of all Churches; and ^b for thy holy ^b Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy most holy Spirit, O Lord.

Remember, O Lord, ^{the} _{our} holy Fathers and Brethren, and Bishops in the same, who

We offer to thee, O Lord, for thy holy [Catholick and Apostolick] Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy

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ciled to them, O
Lord Almighty.

they may be to thofe who partake of them for Sobriety of Soul, for Remiffion of Sins, for the Communion of the holy Spirit, for the Fulnefs of the Kingdom of Heaven, for Confidence in thee, and not for Judgment or Condemnation.

Lit. Baf. And we befeech [add thee], O our God,—and pray unto thee,—that by the favour of thy Goodnefs, thy holy Spirit may defcend upon us, and upon thefe Gifts which are here fet before thee, and blefs them, and fanctify, and make—this Bread—the precious Body of our Lord—Jefus Chrift,—and this Cup the precious Blood of our Lord—Jefus Chrift,—and unite us all who partake of this one Bread and Cup to one another in the Communion of one holy Spirit, and let none of us partake of the holy Body and Blood of thy Chrift to Judgment or Condemnation.

† *Lit. Mar.* Remember all orthodox Bifhops, Prefbyters, Deacons,—in every Place.

Lit. Chryf.—Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth; all the Prefbyters, and Deacons in Chrift—

Lit. Baf. Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth,—the Prefbyters and Deacons in Chrift,—

‡ *Lit. Mar.* Guide the King, the Armies, the Magiftrates, the Councils, the People,—in all Peace.—King

H

Then after the spiritual Sacrifice the unbloody Service is finished, we pray to God over this Sacrifice of Propitiation, * for the common Peace of the Churches, for the Tranquillity of the World, for Kings, for their Armies and Auxili-

We farther pray unto thee, O Lord, for thy holy Church, from one End of the Earth to the other, which thou haft purchafed with the precious Blood of thy Chrift, that thou wouldft keep her unshaken and undisturbed with Storms and Tempests to the End

The present Liturgy of St. James.

ἀδελφῶν ἡμῶν, καὶ Ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκ-
μένῃ ἐρεδοδόξως ἐρθομένων τὸν λόγον τοῦ Θεοῦ
ἀληθείας. Μνήσθητι Κύριε * καὶ πάσης
πόλεως καὶ χώρας καὶ τῶν ἐρεδοδόξως πίστευ-
σαντων ἐν αὐταῖς, εἰρήνης καὶ ασφαλείας αὐτῶν.
Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων,
ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν
φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν
μετάλλοις καὶ βασάνοις, καὶ πικραῖς δε-
λείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν. Μνήσ-
θητι, Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ
τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων,
τοῦ ὡς τὰς τῶν Θεῶν ταχέως ἰάσεως αὐτῶν
καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυ-
χῆς χριστιανῆς θλιβομένης καὶ καταπονέμενης,
ἐλέος καὶ βοήθειας σε τὸ Θεὸς ἐπιδοεμένης
καὶ ἐπιστροφῆς τῇ πεπλανημένῃ. Μνήσθητι,
Κύριε, τῶν κοπιούντων καὶ διακονούντων ἡμῖν, πα-
τέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σε
τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἁγί-
αθόν· πάντας ἐλέησον δέσποτα· πᾶσιν ἡμῖν
διαλλάγηθι· εἰρήνευσον τὰ πλῆθη τοῦ λαοῦ
σε· διασκεῖσθαι τὰ σκάνδαλα· λαλᾶν τὸν
ὅτι πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπα-
ναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγά-
πην χάρισται ἡμῖν, ὁ Θεὸς ὁ σῶν ἡμῶν,

† Lit. Syr. add, Canitiem ipsius venerandam con-
cede Domine : multis annis ipsos conserva pascentes
Populum tuum cum omni pietate & sanctitate. Me-
mento, Domine, Presbyterii hujusce & cujuscumque
alterius loci ; Diaconatus in Christo, omnisque Mi-
nisterii, & omnis Ordinis Ecclesiastici. Grant them a
venerable old Age, O Lord, preserve them for many
Years that they may feed thy People in all Piety and Ho-
liness. Remember, O Lord, the Presbyters of this and
every other Place ; the Deacons in Christ ; all the Mi-
nisters, and every Ecclesiastical Order.

* Lit. Mar. Μνήσθητι Κύριε—τῆς πόλεως ἡμῶν ταύ-
της [add καὶ] πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ἐρεδοδόξῳ
πίστει Χριστὸς οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ασφαλείας αὐτῶν.
Remember,

αὐτῇ ἁγίᾳ Ἐπισκόπων τῶν ἐρθομένων τὸν
λόγον τοῦ Θεοῦ ἀληθείας. †. Μνήσθητι Κύ-
ριε * καὶ πόλεως ἡμῶν ταύτης, καὶ πάσης
πόλεως καὶ χώρας, καὶ τῶν πίστευσαντων ἐν
αὐταῖς, εἰρήνης καὶ ασφαλείας αὐτῶν. Μνήσ-
θητι Κύριε πλεόντων, ὁδοιπορούντων, ξενιτευόν-
των χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλα-
καῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν
μετάλλοις καὶ βασάνοις, καὶ πικραῖς δε-
λείαις ὄντων [πατέρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι
Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευ-
μάτων ἀκαθάρτων ἐνοχλημένων, τοῦ ὡς τὰς
τῶν Θεῶν ταχέως ἰάσεως αὐτῶν καὶ σωτηρίας.
Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλι-
βομένης καὶ καταπονέμενης, ἐλέος καὶ βοήθειας
σε τὸ Θεὸς ἐπιδοεμένης καὶ ἐπιστροφῆς τῇ πε-
πλανημένῃ. Μνήσθητι, Κύριε, τῶν κοπιούντων
καὶ διακονούντων ἡμῖν [πατέρων καὶ] ἀδελφῶν ἡ-
μῶν] διὰ τὸ ὄνομά σε τὸ ἅγιον. Μνήσθητι, Κύ-
ριε, πάντων εἰς ἁγίαν· πάντας ἐλέησον δέσ-
ποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρλέευσον
τὰ πλῆθη τοῦ λαοῦ σε· διασκεῖσθαι τὰ σκάν-

† Here seems to be a Defect in this Lit. that no
mention is made of the Presbyters and Deacons of the
Catholick Church ; if we may have any regard here to
Lit. Syr. there should be added in this Place, τίμιον
αὐτοῖς τὸ γῆρας παρὰ σε Κύριε, σὺντήρησον αὐτοὺς ἵνα
πολλοὺς ποιμαίνουσιν τὸν λαόν σου ἐν εὐσεείᾳ, καὶ ὁσιότητι.
Μνήσθητι Κύριε πατέρες τοῦ πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ
διακονίας, καὶ [ὑπηρεσίας] * παῖδες τοῦ πληρώματος τῆς
ἐκκλησίας ; grant them a venerable old Age, O Lord,
preserve them for many Years that they may feed thy
People in Piety and Holiness. Remember, O Lord, all
the Presbyters and Deacons in Christ, and [Ministers]
* the whole Fulness of thy Church ; (see Const. Apost.
l. viii. c. 10. Lit. Mar. Lit. Alex. Basil and Lit. Clem.
in the bidding Prayer, c. 13.) * I have here fol-
lowed Lit. Clem. (and have accordingly inclos'd ὑπε-
ρσίας, Ministers, in Hooks, as being wanting in M. S.
V.) rather than Lit. Syr. according to which it would
be παῖδες ἐκκλησιαστικοῦ τάγματος, every ecclesiastical
Order. See Note † in the other Col. But perhaps
no more may be wanting, but only, immediately after
ἀλη-

St. Cyril in Catech.
Myft. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

τῶν, καὶ συμμάχων,
ὑπὲρ τῶν ἀδελφείων,
ὑπὲρ τῶν καλαπνευμέ-
νων, καὶ ἀπαξαπλῶς
ὑπὲρ πάντων βιηθεί-
ας δεομένων^b δεόμεθα

^b I have followed here the MSS. *Roe* and *Causab.* St. Cyril in this Account takes in both the Priest's Intercession and the bidding Prayer which followed it, the one being but a Recapitulation of the other, in which the Deacon directs the People to pray themselves for all that the Priest had before interceded for, in virtue of this commemorative Sacrifice: And probably this may be intimated in these Words διόμεθα πάν-
τες ἡμεῖς, we all pray, that not only the Priest in his Intercession, but the People also in the bidding Prayer put up these Petitions. That the Prayer of Intercession in the present Lit. is, in the main at least, the same that it was in St. Cyril's Time, and is here described by him, I see no Reason to doubt. It follows in the same Order immediately after the Invocation (wherein it agrees with the other ancient Liturgies, excepting that of St. Mark.) It contains such a Commemoration of, and Prayers for, the Dead, as very well answers to what he has described, and stands in the End of the Prayer of Intercession, exactly as he has placed it: And as for that Expression in him, ὅπως ὁ Θεὸς εὐχαῖς αὐτῶν καὶ προσευχαῖς δεόμεθα

105. Καὶ ὑπὲρ πά-
σης ἐπιτοκότης τῶν ὁρ-
θοδόξων καὶ λόγον
τῶν ἀληθείας, [ἔτι
παρακαλῶμεν σε καὶ]
ὑπὲρ τῶν ἐμῶν τῶν προσ-
φέρωντός σοι ἀδελφείας,
καὶ ὑπὲρ πάντων τῶν
προσευχόμενων, ὑπὲρ [f.
καὶ] τῶν διακόνων [καὶ
παντὸς τῶν κλήρου] ἵνα
πάντας σοφίας πνεύ-
ματι^Θ ἀγίᾳ πληρώ-
σης. "Ἐτι παρακα-
λῶμεν σε Κύριε, ὑπὲρ
τῶν βασιλέων, καὶ τῶν
ἐν ὑπεροχῇ, καὶ παν-
τὸς τῶν ἐκκλησιῶν,
ἵνα εἰρηνεύωνται τὰ
πρὸς ἡμᾶς, ὅπως ἐν
ἡσυχίᾳ καὶ ὁμονοίᾳ
διάλυντες τὸ πᾶν
χρόνον τῶν ζῶντων ἡμῶν,
δοξάζωμεν σε διὰ
Ἰησοῦ Χριστοῦ τῆς ἐλ-
πίδος ἡμῶν. "Ἐτι
προσφερόμεν σοι καὶ
ὑπὲρ πάντων τῶν ἀπ'

very well fit the Times when the civil Powers were Heathen. But in the same Prayer of Intercession in this Lit. these following Petitions come in afterwards, which have been added after the Emperors became Christian. Βασιλεῦ τῶν βασιλευόντων, καὶ κύριε τῶν κυριευόντων, τῶν βασιλείων τῶν δόλων σου τῶν ὀρθοδόξων καὶ φιλοχρίστων ἡμῶν βασιλέων, ἐν ἐδικαίωσας βασιλεύειν ἐπὶ τῇ γῆ, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ [add, διαφύλαξον, καθυπόταξον αὐτῷ] ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιον τε καὶ ἀλλόφυλον· ἐπιλαβῆς ἑπὶ καὶ θυρεῶν, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν, καὶ ἐκκλειον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῷ καταδικνύντων αὐτὸν, ἐπιτίκασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῶν ὀσφύων αὐτῶν [add, ἐπὶ τῶν θρόνων αὐτῶν, λάλητον τῇ καρδίᾳ αὐτῶν] ἀγαθὰ ὑπὲρ τῶν ἀγίων σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ πάντων τῶν φιλοχρίστων λαῶν, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διάλωμεν ἐν εὐσεβείᾳ καὶ σεμνότητι.

Lit. Chrys. Ὑπὲρ τῶν πεισολάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, πάντων τῶν παλατίων καὶ ἐκκλησιῶν αὐτῶν· δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διάλωμεν ἐν εὐσεβείᾳ καὶ σεμνότητι.

Lit. Bas. Μνήσθητι, Κύριε, τῆς εὐσεβεστάτων καὶ πεισολάτων ἡμῶν βασιλείων, ὅς ἐδικαίωσας βασιλεύειν ἐπὶ τῇ γῆ· ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας τεφάνωσον αὐτούς, ἐπισκίασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐπίχυσον αὐτῶν τὸν βραχίονα, ὑψώσον αὐτῶν τὸ δεξιὸν, κρείττωσον αὐτῶν

The present Liturgy of St. James.

throughout the whole World rightly divide the Word of thy Truth †.

Remember, O Lord, * ^{also} _{and} every City and Country, with all the orthodoxly Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Fathers and Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, our Fathers and Brethren who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have Mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Sa-

Remember, O Lord, — *this our City* [add, and] *every City and Country, and all that in the orthodox Faith of Christ dwell in them, preserve them in Peace and Safety.*

Lit. Chrys. Μνήσθητι, Κύριε, τῆς πόλεως ἐν ᾗ παροικῶμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὡς εἰς εἰρήνην ἐν αὐταῖς. Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.

The ancient Liturgy of the Church of Jerusalem.

Bishops in the same, who rightly divide the Word of thy Truth † ‡.

Remember, O Lord, * this our City," and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian [Fathers and] Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction ^b or Calamity, and who stand in need of thy divine Mercy and ^c Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, *those* [our Fathers and Brethren] who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the ^d Flocks of

ἀληθείας, Truth, πᾶσις τῷ προσέυλει, καὶ πάσης τῆς ἐν Χριστῷ διακονίας, and all the Presbyters and Deacons in Christ, which might have been more easily omitted.

‡ Here should follow the Petitions *ὑπὲρ Βασιλείων, &c. for Kings, &c.* which may be supplied from the other Liturgies.

* I have added this from *Lit. Mar.* It has probably been left out when the Petition *ὑπὲρ τῶν ἁγίων σου τόπων, &c. for thy holy Places, &c.* has been inserted.

^b *ὑπὲρ τῶν καλαιπονιμένων, for the afflicted, Cyr.*

^c *ὑπὲρ πάντων βονθείας δεομένων, for all who stand in need of Help, Cyr.*

^d *Τὸ ἐν δεξιᾷ πληθύνει, the Flock of God, Ignat. Ep. ad Tral. §. 8.*

St. Cyril in Catech.
Myft. V.

aries, for the Sick,
and for the afflict-
ed; and in a Word,
^b we all pray for
all who stand in

δέξασαι ἡμῶν τὴν δέσιν,
*that God through their
Prayers and Supplications
would receive our Peti-
tions*, he does not seem to
have taken it from the
Liturgy, but has added
it only to shew one great
Design of this Commem-
oration, *viz.* that we
may reap the Benefit of
their Prayers and Suppli-
cations for us; as he im-
mediately after says that
the Dead are also greatly
benefited by our Prayers
at the Altar for them:
And these two, *viz.* their
Prayers for us, and ours
for them, are undoubt-
edly two great Branches
of the Communion of
Saints. It may indeed be
alleged against what I
have said, that there is
in that Part of the pre-
sent *Lit.* *Ja.* which pre-
cedes the Anaphora like
Expression to this of St.
Cyril, *viz.* πάντων τῶν ἀ-
γίων καὶ δικαίων μνημονεύ-
σωμεν, ὅπως εὐχαῖς καὶ προσ-
εύχαῖς αὐτῶν οἱ πάντες ἐλεη-
θῶμεν. *Let us remember all
the Saints and just Men;
that we may all obtain
Mercy, through their Pray-
ers and Supplications.* But
as all that Part of the Of-
fice is of a latter Date
than the Time of St. Cy-
ril (these Prayers, at least
which I have mentioned
in Pref. p. 2. excepted) so
this in particular undoubt-
edly is so, as appears by
what immediately goes
before and connects with
it,

The Clementine
Liturgy.

of the World. And
for the whole E-
piscopate, rightly
dividing the Word
of Truth; [we far-
ther beseech Thee
also] for my Un-
worthiness, who
am now offering
unto Thee, and
for all the Presby-
ters, for [f. and]
Deacons, [and for
the whole Clergy,]
that thou wouldst
endue us all with
Wisdom, and fill
us with thy holy
Spirit.

We farther pray
unto thee, O Lord,
for the King, and
all that are in Au-
thority, and for
the whole Army,
that our Affairs
may be in Peace;
that passing all the
Time of our Life
in Quietness and
Concord, we may
glorify Thee thro'
Jesus Christ our
Hope. We far-
ther offer unto
Thee for all thy
Saints who have

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

of Kings, and Lord of Lords, preserve
the Kingdom of thy Servant our King,
who is orthodox and a Lover of Christ,
and whom thou hast appointed to
reign upon Earth, in Peace, Power,
and Justice; subdue unto him all his
Enemies and Adversaries both at home
and abroad; take thy Arms and Buck-
ler, and stand up to help him; draw
out thy Sword, and stop the way a-
gainst them that persecute him; cover
his Head in the Day of Battle; and
make the Fruit of his Loins to fit
upon his Throne. Incline his Heart
to be favourable to thy holy Catholick
and Apostolick Church, and to all the
People who love Christ, that in his
Tranquillity we may lead a quiet and
peaceable Life in all Godliness and
Honesty.

Lit. Chrys. For our Emperors who
live in the Faith and Love of Christ,
for their Court and Camp; give them,
O Lord, a peaceable Reign, that in their
Tranquillity we may lead a quiet and
peaceable Life in all Godliness and
Honesty.

Lit. Bas. Remember, O Lord, our
most religious and faithful Emperors,
whom thou hast appointed to reign
upon Earth; encompass them with the
Armour of Truth, and of thy Favour,
cover their Head in the Day of Battle;
strengthen their Arm and exalt their
right Hand; establish their Kingdom;

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆν. Μνήσθητι, Κύριε, εὐκρατίας ἀέρων, ὁμῶν εἰρηνικῶν, δρόσων αἰθαθῶν, καρπῶν εὐφορίας, καὶ τῆς σεφάνης τῆς ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνείλας σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέων καὶ καλλιεργέων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῆς μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσσον, Κύριε, καὶ τὴν τὰς πρὸς Θεοῦ παύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κτ' διάνοιαν ἔχει, καὶ τὴν ἀρτίως σοι ἀνεγνωσμένων· Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέους σου καὶ τὴν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρείων δάλα σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλέων * διακόνων, καὶ χάρισται αὐτοῖς βίον ἀμεμίλον, ἀσπίλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὴς ἀγαθῆς περιποιήσῃ· ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνός σου εὐαρεστησάντων κατὰ γῆρα καὶ γῆρα ἂν πρὸς πατέρων, πατέρων, πατερμαρχῶν, πρὸς φηλῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, διδασκάλων, ἁγίων, καὶ πάντων πνεύματι

* f. add — πρεσβυτέρων καὶ — Presbyters and — See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιαστήριον πρεσβυτέροις, the Presbyters who stood about the Altar. — And if so, then what follows is thus to be read, καὶ χάρισται τοῖς μὲν βίον [vel f. πρεσβυτέροις] ἀμεμίλον, ἀσπίλον δὲ τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

^a De ap. Cyr.

^b De ap. Cyr.

δαλα· κατάρτησον τὰς πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισται ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆν. Μνήσθητι, Κύριε, εὐκρατίας ἀέρων, ὁμῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῆς σεφάνης τῆς ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνείλας σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέων καὶ καλλιεργέων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῆς μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσσον, Κύριε, τὴν τὰς πρὸς Θεοῦ ταύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κτ' διάνοιαν ἔχει ‡ καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέους σου καὶ τὴν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρείων δάλα σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλέων * διακόνων, καὶ χάρισται

† Tertul. de Exhort. Cast. c. 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? for whom thou offerest—Oblations—and offer for two? and recommend these two by a Priest—?

‡ See Bingham. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4.

* f. leg. πρεσβυτέρων καὶ διακόνων, καὶ χάρισται τοῖς μὲν πρεσβυτέροις ἀμεμίλον, ἀσπίλον δὲ τῶν — Presbyters and Deacons—and grant to those an unblameable Presbyterate, and preserve these. — Thus in the Bidding Prayer immediately after the dismissing of the Penitents, Const. Ap. l. viii. c. 10. ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος—σῶν καὶ ἐντιμῶν τὸ πρεσβυτέριον αὐτοῖς παράσχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—δεηθῶμεν ὅπως ὁ Κύριος ἀμεμίλον τὴν διακονίαν αὐτοῖς παράσχηται.

St. Cyril in Catech.
Myft. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

πάντες ἡμῖς, ταύ-
τῳ προσφέροντες τ̃

it, viz. τῆς παναγίας, ἀχ-
ράτου, ὑπεριδόξης, εὐλογημέ-
νης δεσποίνης ἡμῶν, θεοτόκου καὶ
αἰ Παρθένης Μαρίας, καὶ, &c.
Let us remember our most
holy, undefiled, superla-
tively glorious and blessed
Lady, the Mother of God,
and ever-virgin Mary,
and all the Saints, &c. as
above; and therefore it
seems rather to have been
taken from him.

But there is one re-
markable Defect in this
present Lit. *Ja.* that it
wants the Petitions ὑπὲρ
βασιλείων, ὑπὲρ στρατιῶν,
καὶ συμμάχων, for Kings,
for their Armies, and
Auxiliaries, mentioned by
St. Cyril. How they came
to be left out I shall not
at present enquire; but
shall set them down in the
other Column as they are
in the Liturgies of St.
Mark, St. Chrysostom and
St. Basil.

Having mentioned a-
bove that the Prayer of
Intercession in Lit. Mar.
is plac'd differently from
what it is in this and the
other ancient Liturgies,
I shall here give a View
of the Order of that Li-
turgy. After the People's
Response "Ἀξιόν ἐστι δικαίον,
It is meet and right, fol-
lows "Ἀληθὺς γὰρ, It is
very meet; as at this
Mark †, p. 9. And af-
ter ἐν αὐτοῖς, in them, fol-
lows σοὶ τοῦ Θεοῦ, and then
τῷ ποιήσαντι, who madeſt,
as at this Mark †, p. 21.
And after ἀνέκαίνισας διὰ,
renew him by, follows τῷ
Φρικτῷ, καὶ ζωοποιῷ, καὶ ἁγί-
στῳ, mysticly τὰ πάντα διὰ
ἐποίησας διὰ τῆς σὲ σωφί-
ας, τῷ Φιλῷ τῷ ἀληθινῷ
τῷ

αἰῶνι εὐαρεστησάν-
των σοὶ ἁγίων, πα-
τριαρχῶν, προφητῶν,
δικαίων, ἀποστόλων,
μαρτύρων, ἐμολογητῶν,
ἐπισκόπων, πρεσβυ-
τέρων, διακόνων [ὑ-
ποδιακόνων, ἀναγι-
στῶν, ψαλμῶν,] παρ-
θένων, χηρῶν, λαί-
κων, καὶ πάντων ὧν
αὐτὸς ἐπίσταται τὰ
ὀνόματα. Ἐτι προσ-
φέρομέν σοι ὑπὲρ τῶν
λαῶν τέττα, ἵνα ἀνα-
δείξῃς αὐτὸν εἰς ἑπαύ-
νον τῷ Χριστῷ σε βα-
σίλειον ἐκτελεῖν, ἐθ-
νῶν ἁγίων ὑπὲρ τῶν
παρθενῶν καὶ ἀγνῶν,
ὑπὲρ τῶν χηρῶν καὶ ἐκ-
κλησίας, ὑπὲρ τῶν ἐν
σημοῖς γάμοις καὶ
τεκνογονίαις, ὑπὲρ τῶν
νηπίων τῶν λαῶν σε,
ὅπως μηδένα ἡμῶν
ἀπόβλητον ποιήσῃς.
Ἐτι ἀξιῶμεν σε καὶ
ὑπὲρ τῶν πόλεως ταύ-

τῷ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ
βάρβαρα ἔθνη, τὰ τῶν πολέμων θελοῦσα
χάρισμα αὐτοῖς βαθεῖαν, καὶ ἀναφαίρειον εἰ-
ρήνην, λάλητον εἰς τὴν καρδίαν αὐτῶν ἀγα-
θαῖ ὑπὲρ τῆς ἐκκλησίας σε, καὶ παντὸς τῶν
λαῶν σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμῶν καὶ
ἡσύχιον βίον διάσωμεν ἐν πάσῃ εὐδοκίᾳ
καὶ σεμνότητι. Μνησθήσῃ, Κύριε, πάσης ἀρ-
χῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίᾳ ἀδελφῶν
ἡμῶν, καὶ παντὸς τῶν στρατοπέδων.

† Lit. Mar. Τῶν ἐν πίστι Χριστῷ προ-
κεκοιμημένων πατρῶν τε καὶ ἀδελφῶν τὰς
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,
μνησθεῖς τῶν ἀπ' αἰῶνι προπατέρων, πατ-
ρῶν, πατριάρχων, προφητῶν, ἀποστόλων,
μαρτύρων, ἐμολογητῶν, ἐπισκόπων, ὁσίων,
δικαίων, παντὸς πνεύματος ἐν πίστι Χριστῷ
τετελειωμένων. Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ
τῷ ὑπόμνησιν ποιούμεθα, καὶ τῶν ἁγίων πα-
τρῶν ἡμῶν Μάρκου τῶν ἀποστόλων καὶ εὐαγγελ-
ιστῶν, τῶν ὑποδείξαντι ἡμῖν ὁδὸν σωτη-
ρίας —

Lit. Chrys. Ἐτι προσφέρομέν σοι τῷ λο-
γιῶν ταύτῳ λαοῦ ὑπὲρ τῶν ἐν πίστι
ἀναπαυομένων, προπατέρων, πατέρων, πα-
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελ-
ιστῶν, μαρτύρων, ἐμολογητῶν, ἐκκλησιῶν,
καὶ παντὸς πνεύματος ἐν πίστι τετελειω-
μένων —

Lit. Bas. Ἰνα εὐρωμῶν ἔλεον καὶ χάριν
μὴ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνι; σοὶ εὐα-
ρεστησάντων προπατέρων, πατριάρχων, προ-
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-
ρων —

* 1. εὐσεβεία, Godliness. See 1 Tim. ii. and above
in Lit. Mar. and Chrys.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

viour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: the Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the * Deacons who compass thy holy Altar, and grant them an unblameable Life, preserve them unspotted in their Ministry, and purchase for them good Degrees.

That we may *all* find Mercy and Favour, with all thy Saints who from the Beginning of the World have pleased thee in their several Generations, ^a our Forefathers, Fathers, Patriarchs, Prophets, Apostles, Martyrs, ^b Confessors,

thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, † and for whom every one has offered, or has in his Thoughts, ‡ and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the * Deacons who compass thy holy Altar,

Let us pray for our Presbyters, that the Lord would grant them a safe and honourable Presbyterate. Let us pray — for all the Dacons in Christ; that the Lord would grant them an unblameable Ministry.

St. Cyril in Catech.
Myft. V.

need of Help, offering this Sacrifice

τῷ μονογενῶς, &c. *this tremendous, and life-giving, and heavenly Mystery: Thou didst make all Things by thy Wisdom, the true Light, thy only begotten, &c. as there; and after Χριστῷ, Christ, follows δι' ἧς σοι σὺν αὐτῇ καὶ ἁγίῳ πνεύματι εὐχαριστοῦμεν, προσφέρομεν τὴν λογικὴν καὶ ἀναιμάκην λατρίαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη ἀπὸ ἀνατολῆς ἕως καὶ μίχρη δυσμῶν, ἀπὸ ἀρκτὸς καὶ μισημέρας: ὅτι μίση τὸ ὄνομά σου ἐν πάσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρει σοι τὸ ὄνομά σου, καὶ δυσία, καὶ προσφορά.* Through whom giving thanks to Thee, with Him, and the Holy Spirit, we offer this reasonable and unbloody Service, which all Nations offer to thee, O Lord, from the rising of the Sun unto the going down of the same, and from the North unto the South; for thy Name is great among all Nations, and in every Place Incense is offered to thy holy Name, and Sacrifice and Oblation. Then immediately follows the Prayer of Intercession, thus, Καὶ δέομαι καὶ παρακαλῶμέν σοι Φιλάνθρωπε, ἁλσάθε Μνήσθητι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας, &c. *And we pray unto, and beseech thee, O good God, the Lover of Men; remember, O Lord, thy one holy, catholic and apostolick Church, &c.* which ends thus, ἡμᾶς δὲ εὐσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν,

The Clementine
Liturgy.

pleased thee from the beginning of the World, Patriarchs, Prophets, just Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, [Subdeacons, Readers, Singers,] Virgins, Widows, Laymen, and all whose Names thou knowest.

We farther pray unto Thee for this People, that thou wouldst make them a royal Priesthood, a holy Nation, to the Praise of thy Christ; for those that are in Virginitie and Chastity; for the Widows of the Church; for those that are in honest Marriage and Childbearing; for the Children of thy People, that thou wouldst not permit any of us to be Cast-aways.

We farther beseech thee for this

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

and subdue unto them all barbarous Nations who delight in War: Grant unto them a profound and lasting Peace; incline their Hearts to be favourable to thy Church, and to all thy People, that in their Tranquillity we may lead a quiet and peaceable Life in all a favour and honesty. Remember, O Lord, all in Power and Authority, and our Brethren in the Court, and all the Army.

† *Lit. Mar.* Give Rest, O Lord our God, to the Souls of our Fathers and Brethren who are departed in the Faith of Christ, remembering our Forefathers from the beginning of the World, Fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just Men, and every Spirit made perfect in the Faith of Christ; especially those whom we this Day commemorate, and our holy Father Mark, the Apostle and Evangelist, who shewed unto us the Way of Salvation.—

Lit. Chrys. We farther offer to Thee this reasonable Service, for those who rest in Faith, our Forefathers, Fathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Continent Persons, and every Spirit made perfect in the Faith.—

Lit. Bas. That we may all find Mercy and Favour with all thy Saints who have pleased thee from the beginning of the World, our Forefathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Doc-

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

δικαίᾳ ἐν πίστει τῷ Χριστῷ σε τελελειωμένῃ.
 * χαῖρε κεχαρισμένη Μαρία· ὁ Κύριός σου μὴ ἀσπάζῃ σε· εὐλο-
 γήσῃ σε ἐν γυναιξὶ, καὶ εὐλογήσῃ ὁ καρπὸς τῆς κοιλίας σου,
 ὅτι σὺ ἦσθα ἑστὴς τῶν ψυχῶν ἡμῶν. Deinde exclamat
 Sacerdos, Ἐξαιρέτως τῆς παναγίας, ἀχραντῆ, ὑπερυ-
 λογιμένης, ἐνδόξῃ δεσποίνῃς ἡμῶν, Θεότοκε καὶ ἀειπαρθένε
 Μαρίας. Cantores. "Ἀξιόν ἐστι ὡς ἀληθῶς μακαρίζειν
 σε τὴν Θεότοκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ
 μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρῶν, καὶ ἐν-
 δοξοτέραν ἀσπυρίτως τῶν σσεφίμ, τὴν ἀδιαφθόρως Θεὸν
 λόγον τεκῆσαν, τὴν ὄντως Θεότοκον σὶ μεγαλύνομεν. Et
 rursus canunt. Ἐπὶ σοὶ χαίρει, κεχαρισμένη, πᾶσα ἡ
 κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγι-
 ασμένη ναὶ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη,
 καὶ παῖδ' ὄν γενέσθαι ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν, τὴν
 γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλα-
 τυῖραν θρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαρι-
 σμένη, πᾶσα ἡ κτίσις. Δόξα σοι."

* That what here follows is an Interpolation ap-
 pears not only from the abrupt and unconnected
 Manner in which it is brought in, but likewise be-
 cause there is no Notice taken of it by St. Cyril, nor
 any such Address in *Lit. Clem.*

αὐτοῖς βίον ἀμεμπτον, ἀπὸ τῶν αὐτῶν τῶν
 διακονίαν φύλαξον, καὶ ἡ βαθμὸς αἰσθῶς
 περποιήσαι. Ἰνα εὐρωμεν ἔλεον καὶ χάριν
 καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰώνος σοι εὐα-
 ρετησάντων καὶ ἡμεῶν καὶ ἡμεῶν, παλαια-
 ρῶν, νεωτέρων, ἀποστόλων, μαρτύρων, καὶ
 πάντων πνεύματι δικαίᾳ ἐν πίστει τῷ Χριστῷ
 σε τελελειωμένῃ.

St. Cyril in Catech.
Myft. V.

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Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

Θυσίαν· ἔτα μνημο-
νεύομεν καὶ τῇ προσκε-
κοιμημένων, πρώτον
πατριάρχων, προφη-
τῶν, ἀποστόλων, μαρ-
τύρων, ὅπως ὁ Θεὸς
εὐχαῖς αὐτῶν καὶ
προσεύχαις προσδέ-
ξῃται ἡμῶν τὴν δεή-
σιν· ἔτα καὶ ὑπὲρ τῇ
προκεκοιμημένων ἀ-
γίων πατέρων καὶ ἐπι-
σκόπων, καὶ πάντων
ἀπλῶς τῇ ἐν ἡμῖν
προκεκοιμημένων, με-
γίστῳ ὀνησὶν πνεύ-
ματι· ἔτα καὶ ταῖς ψυ-
χαῖς ὑπὲρ ὧν ἡ δέη-
σις ἀναφέρεται, καὶ
ἀγίας καὶ φεικωδὲς ἀ-
της προσκεμένης θυ-
σίας.

ἡμῶν, φερόμεν καὶ ἀνι-
λήπῃ καὶ πάντα γενόμε-
νοι· and deliver us from
our Iniquities, and be our
Protector and Helper in
all things. Then imme-
diately follows σὺ γὰρ εἶ,
for thou art—as at this
Mark 1, p. 13. Then
what is set down at this
Mark 1, p. 17. and after
δια τῆς ἐπιφανείας, by the
Manifestation, follows τῷ
Κυρίῳ καὶ Θεῷ καὶ σωτῆρι
ἡμῶν Ἰησοῦ Χριστῷ· πλὴν
σου ὁ Θεὸς καὶ ταύτην τὴν
Θυσίαν τῆς παρὰ σὲ εὐλο-
γίας, διὰ τῆς ἐπιφοιτήσεως
τῷ παναγίῳ σου πνεύματι.
Ὅτι αὐτὸς ὁ Κύριος, καὶ ὁ
Θεός,

της καὶ τῇ ἐνοικούντων·
ὑπὲρ τῇ ἐν ἀρχαῖς, καὶ
ὑπὲρ τῇ ἐν μικρῇ δε-
λείᾳ, ὑπὲρ τῇ ἐν ἐξορίαις, ὑπὲρ τῇ ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ
ὁδοιπορούντων, ὅπως [add, πάντων MS.V.] ἐπὶ κεφαλῇ καὶ ὅλων
βοηθείας καὶ ἀντιλήψεως· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ μισάντων
ἡμᾶς καὶ διωκόντων ἡμᾶς διὰ τὸ ὄνομά σου· ὑπὲρ τῇ ἐξῶ ἔντων καὶ πε-
πλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τῇ θυμὸν αὐ-
τῶν πρᾶξῃς· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ ἀληχεμένων καὶ ἐκ-
κλητίας, καὶ ὑπὲρ τῇ χεμαζομένων ὑπὸ τῷ ἀλλοτρίῳ, καὶ ὑπὲρ τῇ
ἐν μετάνοιᾳ ἀδελφῶν ἡμῶν, ὅπως τὰς μὲν τελειώσῃς ἐν τῇ πίστει,
τὰς δὲ καθάρσῃς ἐκ τῆς ἐνέργειας τῆς πονηρίας, καὶ τῇ τὴν μετάνοιαν
προσδέξῃ, καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν.
Ἐτι προσφέρω σοι καὶ ὑπὲρ τῇ εὐκρασίας τῆς αἰσχύνης, καὶ τῇ εὐφο-
ρίας τῶν καρπῶν· ὅπως ἀνελλειπῶς μετὰ λαμβάνοντες τῶν πνεύ-
ματι ἀγαθῶν, αἰνῶμεν σε ἀπαύτως καὶ διδόντα τροφὴν πάσης σαρ-
κί. Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῶν δι' εὐλογοῦν αἰτίαν ἀπόν-
των· ὅπως ἀπαλῇς ἡμᾶς διαληρῆσας ἐν τῇ εὐσεβείᾳ, ἐπισυνα-
γάγῃς ἐν τῇ βασιλείᾳ τῆς Χριστοῦ σου, τῇ Θεῷ πάσης αἰδομένης καὶ
νοητῆς φύσεως, τῇ βασιλείᾳ ἡμῶν, ἀτρέπτους, ἀμέμπτους, ἀνε-
κλήτους· ὅτι σοι πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσ-
κύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νυνὶ, καὶ
ἀεὶ, καὶ εἰς τὰς ἀνελλειπτεῖς καὶ ἀτελευλήτους αἰῶνας τῶν αἰώνων.

Pop.

Ἀμήν.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Doctors, holy Persons," and every just Spirit made perfect in the Faith of thy Christ. *c* Hail Mary full of Grace, the Lord is with thee; blessed art thou among Women, and blessed is the Fruit of thy Womb, for thou didst bear the Saviour of our Souls. *Then the Priest says with a loud Voice.* Chiefly our most holy, undefiled, superlatively blessed and glorious Lady, the Mother of God, and ever-virgin Mary. *The Singers.* It is very meet to magnify thee, the ever-blessed and most immaculate Parent and Mother of our God, who art more honourable than the Cherubim, and incomparably more glorious than the Seraphim. Thee we extol, who without being corrupted didst bring forth God the Logos, and art truly the Mother of God. *And again they sing.* Thou, O full of Grace, art the Joy of the whole Creation, both of Angels and Men. O consecrated Temple, O Glory of Virginitv, of whom the Deity was incarnate, and our God, who is from Eternity, was made a Child; for he made thy Womb his Throne, the Seat of him whom the Heavens cannot contain. Thou, O full of Grace, art the Joy of the whole Creation. Glory be to thee."

* and grant to them an unblameable Life, preserve them" unspotted in their Ministry, and purchase for them good || Degrees.

† That we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

for them. Then we alfo make mention of thofe who have fallen afleep before us, firft the Patriarchs, Prophets, Apostles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Bifhops who have gone before us; and in general for all who have departed from among us, believing it to be a great Benefit to their Souls for whom Prayer is made whilst the holy and tremendous Sacrifice lyes before God.

Θεός, καὶ σωτὴρ ἡμῶν
Ἰησοῦς ὁ Χριστὸς τῇ νουκλίᾳ ἡ,
&c. of our Lord, and God,
and Saviour Jesus Christ;
fill, O God, this Sacrifice
alfo with thy Blessing, by
the Descent of thy most
boly Spirit. For our Lord
himself, our God, and su-
preme King Jesus Christ,
in the same Night in which,
&c. as at this Mark †,

p. 29.

City, and thofe that dwell therein; for thofe that are in

Sickness; for thofe that are in hard Slavery; for thofe that are in Banishment, for thofe that are under ProfcRIPTION; for thofe that travel by Sea, or by Land, that thou wouldst be to them [add, all] a Succourer, Strengthner and Supporter.

We farther pray unto thee for thofe that hate us, and persecute us for thy Name's Sake; for thofe who are without and led away with Error, that thou wouldst convert them to that which is Good, and mitigate their Wrath against us.

We farther pray unto thee for the Catechumens of the Church; for thofe who are tossed by adverfe Spirits; and for our Brethren who are in the State of Penance, that thou wouldst perfect the firft in the Faith, and cleanse the second from the Energy of the evil One, and accept the Repentance of the last, and forgive both them and us whatever Offences we have committed against thee.

We farther offer unto Thee for temperate Weather, and for Plenty of the Fruits of the Earth, that we continually partaking of thofe good Things which thou bestowest, may incessantly praise thee, who givest Food unto all Flesh.

We farther pray unto Thee for thofe who are absent on any reasonable Cause; that thou wouldst preserve us all in Godliness, and keeping us stedfast, unblameable and without Rebuke, wouldst gather us into the Kingdom of thy Christ, our King, and the God of every sensible and intellectual Being; for to thee, the Father, the Son, and the Holy Ghost, belongs all Glory, Worship and Thanksgiving, Honour and Adoration, now and for ever throughout all Ages, World without end.

People.

Amen.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

* Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν^b.

Sacerdos inclinatus dicit,

Μνήσθητι, Κύριε ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν ὁρθοδόξων, ἀπὸ Ἀβελ τῆ δικαίας μέχρι τῆ σήμερον ἡμέρας· αὐτοὺς ἐκεῖ αὐτοὺς ἀναπαυστον ἐν χώρᾳ ζώντων, ὃ ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵνα ἀπέδρα ὀδυνή, λύπη, καὶ στεναγμός, ἵνα ἐπισκόπει τὸ φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ παντός^c.

Ἡμῶν δὲ τὰ τέλη τῆ ζωῆς χερσινὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθων· Κύριε, κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρωπρωμάτων, διὰ τῆ μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν

* See Lit. Mar. Chrys. & Basf.

^b Here the Deacon reads the Diptychs in which were contained the Names of the Dead; after which the Priest went on as above: And thus the Connexion appears when that interpolated Address to the blessed Virgin is omitted.

^c Num. xvi. 22. xxvii. 16. in the LXX.

^d If this be not interpolated, then βασιλεία, Kingdom, is to be taken here in a large Sense, else it would be inconsistent with the plain Doctrine both of the Scriptures and primitive Fathers. But see the following Note, and Lit. Mar.

^e f add, καὶ τῆς βασιλείας σου καταξίωσον, and vouchsafe them thy Kingdom, as in Lit. Mar. Or rather, ἐν τῇ βασιλείᾳ σου κατατάξον αὐτούς, place them in thy Kingdom, may have been here omitted by the Negligence of the Transcriber, which being afterwards added on the Margin may have occasioned the ἐν τῇ βασιλείᾳ σου, in thy Kingdom, to be inserted out of its Place as above: Otherwise there is here no Petition for the final Consummation of their Happiness,

Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν—^a

Sacerdos.

Μνήσθητι, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν [ὁρθοδόξων] ἀπὸ Ἀβελ τῆ δικαίας, μέχρι τῆ σήμερον ἡμέρας· αὐτοὺς ἐκεῖ αὐτοὺς ἀναπαυστον * ἐν χώρᾳ ζώντων, ὃ ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵνα ἀπέδρα ὀδυνή, λύπη, καὶ στεναγμός, ἵνα ἐπισκόπει τὸ φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ παντός^c.

Ἡμῶν ὅ τὰ τέλη τῆ ζωῆς χερσινὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθων, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, [ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρωπρωμάτων] διὰ τῆ μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτοὺς γὰρ ἐστὶν ὁ μόνος ἀναμάρτη Φανερὸς ὅτι τῆ γῆς * μετ' ὃ εὐλογητὸς εἰς ἀεὶ δεδο-

* See the Note ^b in the other Col.

* Const. Ap. l. viii. c. 41. In the Bidding-Prayer by the Deacon, Ὅπως δὲ—θεοῦ—κατατάξῃ εἰς χώραν εὐσεβῶν—εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ—ἵνα ἀπέδρα ὀδυνή, καὶ λύπη, καὶ στεναγμός; that God may place him in the Region of the Godly—in the Bosom of Abraham, Isaac and Jacob,—whence Sorrow, Grief, and Lamentation are banished away. And in the following Prayer by the Bishop, Κατατάξον—ἐν τῇ κόλπῳ τῶν πατέρων, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων, ἵνα ἐκ ἐν λύπῃ, ὀδυνῇ, καὶ στεναγμοῖς place him in the Bosom of the Patriarchs, Prophets, and Apostles, and of all those that have pleased thee from the Beginning of the World, where there is no Grief, Sorrow, or Lamentation.

Dionys. Areop. Ἡ ὑψι—δείται—κατατάξαι—ἐν φωτὶ καὶ χώρᾳ ζώντων, εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τοῦ ὃ ἀπέδρα ὀδυνή, καὶ λύπη, καὶ στεναγμός· The Prayer—beseeches—to place—in Light, and the Region of the Living, in the Bosoms of Abraham, Isaac and Jacob, in the Place whence Sorrow, Grief,

and

* * * * *

* * * * *

p. 29. After which it goes on in the ſame Order as the other Liturgies, as you will ſee in the following Pages to p. 45. where after ζωῆς αἰώνης καὶ ἀφθαρσίας, of eternal Life and Immortality, follows εἰς δόξολογίαν τῷ παναγίῳ σε ὁνομαζέμεν, εἰς ἀφίεσιν ἁμαρτιῶν, ἵνα [σε] καὶ ἐν τῷ, καθὼς καὶ ἐν παντί, δοξασθῇ, καὶ μνησθῇ, καὶ ἀγιασθῇ τὸ παναγίον καὶ ἱερὸν καὶ δεδοξασμένον σε ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ πνεύματι for the glorifying thy holy Name, and for the Remission of Sins, that [thy] in this also, as in all things, thy most holy, and precious and glorious Name, together with Jesus Christ, and the holy Ghost, may be glorified, and praised and ballowed. And then after a Preface to it follows the Lord's Prayer. This Order is singular, and seems not to be so proper and natural as that of the other Liturgies: And therefore, if this Liturgy be indeed, as is most likely, the primitive Liturgy of the Church of Alexandria. (See Dr. Grabe, Num. 167. at the End of his *De forma Consecr. Euchar.* p. 77.) I much incline to suspect that as it has suffered the like Interpolations and Corruptions as the other Liturgies, the Clementine only excepted, have done, so this Prayer of Intercession has been somehow misplaced afterwards, rather than that it has been in this Order from the Beginning; for I can hardly induce myself to believe

Lit. Mar. (Ὁ Διάκονος—τὰ δίπλυχα τῶν κεκοιμημένων—) (ὁ Ἱερεὺς κληρόμενος—ἐπεύχεται.) Καὶ τῶν πάντων τὰς ψυχὰς ἀνάπαυσον, δέωστα Κύριε ὁ Θεὸς ἡμῶν, ἐν τῇ ἀγίῳ σε σκηνᾷ· ἐν τῇ βασιλείᾳ σε χαρίζομαι αὐτοῖς τὰ τῇ ἐπαγγελίᾳ σε ἀγαθὰ, ἃ ὀφθαλμοὶ οὐκ εἶδεν, καὶ οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσι τὸ ὄνομα σε τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας ἔργων καλᾶξίωσον·
Here the Prayer is first that God would give Rest to their Souls, ἐν σκηνᾷ τῇ ἀγίῳ, in the Tabernacles of the Saints; and then that he would bestow upon them his promised good Things which Eye hath not seen, &c. ἐν τῇ βασιλείᾳ αὐτῶν, in his Kingdom, or τῇ ἔργων, of Heaven.

Lit. Chrys. (Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—ὁ Ἱερεὺς κληρόμενος—εὐχεται—) —μνήσθῃ πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰώνης. (Ἐνθαυθὰ ὁ Ἱερεὺς μνημονεύει ὧν θέλει—τεθνεώτων—) —ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς τῶν δούλων σου, δέσποτα, ἐν τῷ φωταίνῳ ἐνθα ἀπέδρα λύπη καὶ σενάγμις, ἀνάπαυσον αὐτῶν ὁ Θεὸς ἡμῶν, —ἵπτα ἐπισκόπως τὸ φῶς τῶν προσώπων σου.

Lit. Bas. (Ὁ Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—) &c. as in Lit. Chrys. only for ἀνάπαυσον αὐτῶν it has ἀνάπαυσον αὐτῶν.

Lit. Mar. Ἡμῖν δὲ τὰ τέλη τῆς ζωῆς χαριστιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα δώ-

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

^a Deacon.Remember, O Lord our God—^b

The Priest bowing, says,

Remember, O Lord, ^c the God of Spirits and of all Flesh, those Orthodox whom we have remembred; and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest in the Region of the Living, ^d in thy Kingdom," in the Delights of Paradise, in the Bosoms of our holy Fathers, *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually^e;

And dispose the End of our Lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from Sin, O Lord, gathering us under the Feet of thine Elect, when thou wilt, and as thou wilt, only without Shame or Offence; through thy only begotten Son, our Lord, and God, and

ness, but for the intermediate State only. *Lit. Syr.* in the Commemoration of the Dead, has this Petition, *Et illos pervenire faciat ad Regnum suum in Caelis, And bring them to his Kingdom in Heaven.*

Deacon.

Remember, O Lord our God—^a
Priest.

Remember, O Lord, the God of Spirits and of all Flesh, those [Orthodox] whom we have remembred, and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest * in the Region of the Living, ^b in the Delights of Paradise," in the Bosoms of our holy Fathers, *Abraham, Isaac and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and shines continually^c;

And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to thee, and free from Sin, gathering us ^d under the Feet of" thine Elect; [when thou wilt, and as thou wilt, only without Shame or Offence;] through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth, * with whom thou art blessed and

and Lamentation are banished away. *Eccl. Hier. c. 7. p. 353.*

^b *De Const. Ap. & Dionys.* in the Places above cited.
^c f. add, *καὶ ἐν τῇ βασιλείᾳ σου καλῶταξον αὐτοὺς* and place them in thy Kingdom. See the Note ^e in the other Col.

^d I would rather chuse to read *πῶς, with*, as in *Lit. Mar.* for though *ἐν τῇ πόδι, under the Feet*, does very well become the Humility of a single Person in his private Devotions, yet it does not seem to be so suitable to the publick Office of a whole Church.

* See this Mark in *Lit. Ja.* p. 66. and f. add, *δι' ἃ καὶ, through whom and—* So *St. Cyril*, p. 223. p. 258.

See

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

believe that this Church should have been taught a Form so different in this Respect from that of other Churches, with whose Liturgies in all other respects it so exactly agrees. And it is observable that if we remove this Prayer of Intercession to the same Place in which it stands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at present.

Lit. Mar. (The Deacon reads the Diptychs of the Dead—)

(The Priest bowing himself, prays)

And give Rest to the Souls of all these, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, those thy promised good Things which Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man, which thou hast prepared, O God, for them that love thy holy Name. Do thou give Rest to their Souls, and vouchsafe them the Kingdom of Heaven.—

Lit. Chryf. (The Deacon—reads the Diptychs—of the Dead—and the Priest bowing himself, prays—)—Remember all that are departed in hope of the Resurrection to eternal Life, (Here the Priest remembers whom he pleases—of the Dead—)—For the Rest and Remission of the Soul of thy Servant N. Give it Rest, O our God, in a Place of Light, whence Grief and Lamentation are banished away,—where the Light of thy Countenance visits.

Lit. Bas.—(The Deacon — reads the Diptychs—of the Dead— &c. as in *Lit. Chryf.* only for give it Rest, it has, give them Rest.

Lit. Mar. And give us a Christian End of our Lives, well pleasing to thee, and free from Sin; and grant

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀνα-
μάρτητος· Φαρισεὺς ἐπὶ τῇ γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρήνης· καὶ εὐσταθείας παν-
τὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν·
καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διά-
νοιαν ἔχει, καὶ παντὸς τῶν περὶ μεσῶν λαῶν,
καὶ πάντων καὶ πᾶσων. Pop. Καὶ πάντων καὶ πᾶσων. Sa-
cerdos exclamat. Δι' ὧν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ
φιλόδωπος. Pop. Ἄντι, ἀφίς, συγχώρησον, ὁ Θεὸς,
τὰ παραπτώματα ἡμῶν, τὰ ἐκείσια, τὰ ἀκείσια· τὰ ἐν
ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει, καὶ αἰσίοφ'· τὰ ἐν νοκτὶ, καὶ ἐν
ἡμέρᾳ· τὰ κατὰ νοῦν καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώ-
ρησον, ὡς ἀγαθὸς καὶ φιλόδωπος. Sacerd. Χάρις καὶ
εὐλογίαι καὶ φιλοδωπία τῷ μονογενῶσι σου υἱῷ, * μεθ'
τῆς εὐλογητῆς εἰ καὶ δεδοξασμένῳ, σὺν τῷ
παναγίῳ, καὶ ἀγαθῷ καὶ ζωοπῶ σου πνεύματι νῦν
καὶ ἀεὶ καὶ εἰς τὰς αἰῶνας.

Pop.

Ἀμὲν.

Sacerd.

Εἰρήνῃ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

* Ἐτι καὶ διὰ παντὸς ἐν εἰρήνῃ τῶν Κυρίων
δεηθῶμεν. Ὑπὲρ τῶν προσκομιδέντων καὶ
ἀγιοσθέντων, τιμίων, ἱεραγίων, ἀγίων, ἀχραντίνων,
ἰσοδόκων, φοβερῶν, φεικτῶν, θείων δώρων Κυρίου τῷ
Θεῷ δεηθῶμεν· ὅπως Κύριον ὁ Θεὸς ἡμῶν, ὁ

* That this is the Doxology with which the Priest's
Prayer of Intercession concluded, appears by it's Con-
nexion with what immediately follows, when com-
pared with *Lit. Clem. Chrys. and Bas.* what intervenes
betwixt it and ἐπὶ τῆς γῆς, upon the Earth—being, the
first Part of it which is marked with Fig. 2. and writ-
ten in a larger Letter, plainly a Part of the following
Bidding-Prayer thrust out of it's due Place, and the
rest written in a smaller Character an Interpolation.

* Add, ἔτι, καὶ, again, and—so it is twice after-
wards

ξασμένῳ σὺν τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ
καὶ εἰς τὰς αἰῶνας.

Pop.

§ Ἀμήν.

Sacerd.

Εἰρήνῃ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

* Ἐτι καὶ ἔτι [καὶ διὰ παντὸς ἐν εἰρήνῃ]
τῶν Κυρίων δεηθῶμεν. Ὑπὲρ τῶν προσκομισ-
θέντων δώρων Κυρίῳ τῷ Θεῷ δεηθῶμεν· ὅπως
Κύριον ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ
εἰς τὸ ὑπερἑξάνιον αὐτῶν θυσιαστέον εἰς
ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῖν τὴν
θείαν χάριν καὶ τὴν δωρεάν τῶν ἁγίων πνεύ-
ματος. 2. Ὑπὲρ τῆς εἰρήνης καὶ εὐσταθείας
παντὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλη-
σιῶν || Ὑπὲρ τῶν προσφορῶν ταύτας
προσενεγκάμεν καὶ ὑπὲρ ὧν ἕκαστος προσή-
νεγκεν, ἢ καὶ διάνοιαν ἔχει, καὶ παντὸς τῶν πε-
ρὶ μεσῶν λαῶν. 3. Ὑπὲρ ἀφίσεως τῶν ἁμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75.
and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Poly-
carp.* according to the old *Latin* Translation, which
has here preserved the true Reading, as appears by
comparing it with *Euseb. H. E. l. iv. c. 15.* And this
Form seems fittest in this Place.

§ *Just. M. Ap. l. i. p. 126.* Οἱ [προεστῶτες] συνελ-
θόντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς
ἐπευφημοῦν λέγων Ἀμήν. When he [the Bishop] hath
finished the Prayers and Thanksgiving, all the People
present, with a joyful Acclamation, say Amen. See
1 *Cor. xiv. 16.*

* This Bidding-Prayer in *Lit. Ja.* is broken into
three Parcels, and those put at a Distance from one
another; the second of them, which I have marked
with Fig. 2. is brought in before it's due Place, as you
will see in the other Col. of this Page: and the third,
which I have marked with Fig. 3. is inserted long
after, see it in p. 78. But by comparing this *Lit.*
with *Lit. Clem.* I think it can hardly be doubted but
that

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

Sacerd.

Ἡ εἰρήνῃ τῷ Θεῷ
εἴη μετὰ πάντων
ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύ-
ματός σου.

Diac.

Ἐτι καὶ ἐτι δεηθῶ-
μεν τῷ Θεῷ διὰ τῶν
Χερσῶν αὐτῶν, ὑπὲρ
τῶν δούλων σου προσκο-
μιθέντων Κυρίῳ τῷ
Θεῷ· ὅπως ὁ ἁλ-
θὺς Θεὸς προσδέξη-
ται αὐτὸν, διὰ τῆς με-
σιτέας τῶν Χερσῶν
αὐτῶν εἰς τὸ ὑπερσπένον
αὐτῶν θυσιαστήριον,
εἰς ὁσμὴν εὐωδίας.
Ὑπὲρ τῆς ἐκκλησίας
ταύτης, καὶ τῶν λαῶν
δεηθώμεν. Ὑπὲρ
πάσης ἐπισκοπῆς,
παντὸς πρεσβυτερίου,
πάσης τῆς ἐν Χριστῷ
διακονίας, καὶ [ὑπηρε-
σίας, de ms. v.] παν-
τὸς τῶν πληρώματι
τῆς ἐκκλησίας δεηθῶ-
μεν· ὅπως ὁ Κύριος
πάντας διαληγήσῃ καὶ
διαφυλάξῃ. Ὑπὲρ
βασιλέων καὶ τῶν ἐν

ρησῶν καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν ἔχειν
μὲν πάντων τῶν ἁγίων σου.

* In Lit. Chrys. and Bas. the Prayer
of Intercession is thus concluded, καὶ
δὸς ἡμῖν ἐν ἐνὶ σόματι, καὶ μιᾷ καρδίᾳ δο-
ξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλο-
πρεπὲς ὄνομά σου, τῷ Πατρί, καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς
τὰς αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἐλέη τῶν μεγάλων Θεῶν καὶ
Σωτῆρ ἡμῶν Ἰησοῦ Χριστοῦ μὲν πάντων
ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύματός σου.

Diacon.

—Ἐτι καὶ ἐτι [Lit. Bas. add, ἐν εἰρήνῃ]
τῷ Κυρίῳ δεηθώμεν.

Pop. κύριε ἐλέησον.

Diac. Ὑπὲρ τῶν προσκομιθέντων καὶ ἁλίσ-
θέντων τιμίων δούλων, τῷ Κυρίῳ δεηθώμεν·—
ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν,—προσ-
δεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερσπένον
καὶ νοεὸν αὐτῶν θυσιαστήριον, εἰς ὁσμὴν εὐω-
δίας σπυριματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν
θείαν χάριν, καὶ τὴν δωρεὰν τῶν παναγίων
πνευμάτων,—

Pop. κύριε ἐλέησον.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Saviour Jesus Christ, for he alone appeared without Sin upon the Earth.

Deacon.

2. And For the Peace and Tranquillity of the whole World, and of the holy Churches of God: And for whom every one has offered, or has in his Thoughts, and for all the People that stand about *the Altar*, and for all Men and Women. *Peop.* And for all Men and Women. *The Priest says with a loud Voice* * spare them and us as thou art good and a Lover of Men. *Peop.* Remit, pardon, and forgive, O God, our Offences, voluntary and involuntary, committed by Deed or by Word, with Knowledge or through Ignorance, by Night or by Day, in Mind and Thought, forgive us all as thou art good and a Lover of Men. *Priest.* Through the Grace, and Compassions, and Love of thy only begotten Son, * with whom thou art blessed and glorified, together with thy most holy, and good, and life-giving Spirit, now and ever, World without end.

People.

Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and ^a for ever pray to the Lord in peace.

Let us pray for the precious, heavenly, ineffable, undefiled, glorious, tremendous, terrible, divine Gifts which are offered to the Lord our God and sanctified; Let us pray that the Lord our God, ^b who hath received wards in this Lit. and here also in the Translation in *Bibl. Patr.*

^b Dele *o*, *who*—vid. *Lit. Clem.* [and in the *English*, instead of hath received, read receiving.]

* So it is in the *Latin*, in *Bib. Patr. Parce*, &c. spare—

glorified, together with thy Holy Spirit, now and ever, World without end. People.

§ Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

* Let us again and again, [^a and for ever] pray to the Lord [^a in peace.]

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his † heavenly Altar for a sweet smelling Savour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

2. Let us pray for ‡ the Peace and Tranquillity of the whole World, and of the holy Churches of God.

|| ^b Let us pray for those who have offered these Gifts, and for whom every one has offered, or has in his Thoughts; and for all the People that stand about *the Altar*; 3. for the Re-

that they have indeed been Parts of this Bidding-Prayer, and this seems plainly to be the natural Order in which they have been placed.

^a De *Lit. Clem.* and *Chrys.* and *Lit. Bas.* has only *in signum, in peace.*

† *Iren.* l. iv. c. 34. Est ergo Altare in Cœlis (il-luc enim Preces nostræ, & Oblationes nostræ diriguntur) & Templum, &c. There is therefore an Altar in Heaven (for thither our Prayers and Oblations are directed) and a Temple, &c.

‡ St. Cyril *ὕπερ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τῷ κόσμῳ εὐσεβείας*, for the common Peace of the Churches, for the Tranquillity of the World.

|| Here should come in the Petitions for the Clergy, and for the civil Powers.

^b I have added this (which was here plainly wanting) from the foregoing Prayer of Intercession.

St. Cyril in Catech. Myft. V. The Clementine Liturgy.

Part of the Liturgies of St. Mark, St. Chryſoſtom and St. Baſil.

Prieſt.

The Peace of
God be with you
all.

People.

And with thy
Spirit.

Deacon.

Let us again
and again pray to
God through his
Chriſt, for the Gift
which is offered
to the Lord God;
that the good God
would receive it,
through the Medi-
ation of his Chriſt,
upon his heavenly
Altar, for a ſweet
ſmelling Savour.

Let us pray for
this Church and
People.

Let us pray for
the whole Epiſco-
pate, for all the
Preſbyters and
Deacons in Chriſt,
and [Miniſters—] the
whole Body of the
Church; that the
Lord would keep
and preſerve them
all.

Let us pray for
Kings, and thoſe

us to have our Portion and Lot with
all thy Saints.

*—*Lit. Chryſ. and Baſ.*—And grant
to us with one Mouth, and one Heart
to glorify and praiſe thy moſt precious
and magnificent Name, Father, Son,
and Holy Ghoſt, now and for ever,
World without end.

People.

Amen.

Prieſt.

And may the Mercies of the great
God and our Saviour Jeſus Chriſt be
with you all.

People.

And with thy Spirit.

Deacon.

—Let us again and again pray to
the Lord [*Lit. Baſ.*—in peace].

Peop. Lord have mercy.

Deacon. Let us pray to the Lord
for the precious Gifts which are offered,
and ſanctified; —that our God the Lover
of Men,—receiving them upon his holy
and heavenly and intellectual Altar, for a
ſweet ſmelling ſpiritual Savour, would
ſend down upon us the divine Grace,
and the Gift of his moſt holy Spirit,—

Peop. Lord have mercy.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

προσδεξάμεθα αὐτὰ εἰς τὸ αἶμα καὶ ὑπερ-
βάριον, νοερόν καὶ πνευματικόν αὐτῷ θυσιασθέντον
εἰς ὁσμὴν εὐωδίας πνευματικῆς ἀνικαλαπέμφη
ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεάν τῆς
παιανίης πνεύματος διεδώμεν. τὴν ἐνότητά τῆς
πίστεως, καὶ τὴν κοινωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνήσας
πνεύματος αἰτητάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδίδμεθα. Pop. Ἀμήν.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μέγαλον καὶ Κύριον, ἡ μακαρία
φύσις, ἡ ἀφθόνη ἀγαθότης, ὁ πάντων Θεὸς καὶ δεσπότης,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χει-
ρῶν, καὶ δοξαζόμενος ὑπὸ τῶν Σεραφίμ, ὃ παρεστήκασι
χιλίας χιλιάδων καὶ μυρία μυριάδων ἁγίων ἀγγέλων καὶ ἀρχ-
αγγέλων στεταί, τὸ μὲν προσκυνήσας σοὶ δόξα, δέξαι
καρπύματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσδεξά, καὶ
ἀγιάσαι καὶ τελειῶσαι καθιζώσας ἀγαθὴ, τῇ χάριτι τοῦ
Χριστοῦ σε, καὶ τῇ ἐπιφωτίῃ τοῦ παναγίου σε πνεύματος.
ἀγιάσον δέσποτα καὶ τοὺς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ
τὰ πνεύματα, καὶ ψηλαφῆσον τοὺς διάνους, καὶ ἀνάκρινον
τοὺς συνειδήσεις, καὶ ἐκβάλον ἀφ' ἡμῶν πᾶσαν ἔνοian πονη-
ρίαν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχροῦ,
πάντα λογισμὸν ἀπειρή, πάντα φόβον, καὶ τυφόν, καὶ ὑπό-
κρισιν, πᾶν ψῦδον, πάντα δόλον, πάντα περισπωσμένον
βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κηροδοξίαν, πᾶσαν
ἐραθυμίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ὀργήν,
πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν
σαρκὸς τοῦ καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τοῦ
αἰγιότητος σε. Exclamatio καὶ καθιζώσων ἡμᾶς,
δέσποτα Φιλάνθρωπε, μὴ παρρησίας, ἀκα-
τακρίτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ συνειρι-
μένη, ἀνταποκύντω προσώπῳ ἡγιασμένοις χεῖλεσι, τολμᾶν
ἐπικαλεῖσθαι σε, τὸν ἐν τοῖς ἔργοις ἁγίου
Θεοῦ, πάτερ, καὶ λέγειν.

I

τιῶν ἡμῶν, καὶ ἱλασμεῖ τὰς ψυχὰς ἡμῶν. Ὑπὲρ
πάσης ψυχῆς θλιβομένης τε καὶ καταπον-
μένης, ἐλέος καὶ βοηθείας Θεοῦ ἐπιδομένης,
καὶ ἐπιστροφῆς τῶν ἀπεπλανημένων, ἰάσεως τῶν
ἀδενάντων, ἀναρρύσεως τῶν αἰχμαλώτων,
ἀναπαύσεως τῶν ἐργαζομένων πατέρων
τε καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκτενῶς ἔπω-
μεν, Κύριε ἐλέησον.

Pop. Κύριε ἐλέησον *.

Sacerd.

+ καθιζώσων ἡμᾶς, δέσποτα Φιλάν-
θρωπε, μὴ παρρησίας, ἀκατακρίτως, ἐν
καθαρᾷ καρδίᾳ ἐπικαλεῖσθαι σε, τὸν ἐν
τοῖς ἔργοις ἁγίου Θεοῦ, πάτερ, καὶ λέ-
γειν.

* This Response was said not only here in the
End of this Bidding-Prayer, but also after every di-
stinct Sentence thereof.

* f. Συνειδήσει, Conscience, as St. Cyril; perhaps
also τολμᾶν, to be bold, should have been retained be-
fore ἐπικαλεῖσθαι, to call upon, upon the Authority
of Lit. Mar. Chrys. and Basf. and if so it should have
been put in a larger Character in the other Col. but
at least the Sense is fully as good and the Sentence as
complete without it.

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

ὕπερχῃ δειθῶμεν
ἵνα εἰρηνεύωμεν τὰ
πρὸς ἡμᾶς, ὅπως ἡρε-
μον καὶ ἡσύχιον βίον
ἔχοντες διάγωμεν ἐν
πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. Τῶν ἁγίων
μαρτύρων μνημονεύ-
σωμεν· ὅπως κοινωνοὶ
ᾖ ἡμεῖς τῇ ἀθλή-
σεως αὐτῶν καλῶς
δειθῶμεν. Ὑπὲρ τῶν ἐν
πίστει ἀναπαυσαμέ-
νων δειθῶμεν. Ὑπὲρ
τῶν εὐχεσθῶν καὶ ἀε-
ρων καὶ τελεσφορίᾳς
τῶν καρπῶν δειθῶμεν.

Ὑπὲρ τῶν νεοφώτιστων
δειθῶμεν· ὅπως βε-
βαιωθῶσιν ἐν τῇ
πίστει. ^a Πάντες
ὑπὲρ ἀλλήλων πα-
ρεκαλέσωμεν."

^b Ἀνάστησον ἡμᾶς
ὁ Θεὸς ἐν τῇ χάριτί
σου. ^c Ἀναστάντες
ἐαυτοὺς τῷ Θεῷ ἀφ' ὅ
τῃ Χριστῷ αὐτῶν πα-
ρεκάμεθα.

^a So it is in MS. V.
which I take to be the
true Reading.

^b f. add, Σῶσον καὶ, save
us and— as in the Bidding-
Prayer, Ch. x. And prob-
ably this was the People's
Response. See *Bing. Orig.*
Ecl. B. xv. c. 1. p. 577.

^c This again was said
by the Deacon.

† Lit. Mar. Καλῶς ἵσως ἡμᾶς δέσποια
Φιλάνθρωπε Κύριε μετὰ παρρησίας, ἀκα-
τακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πε-
φωτισμένῃ, ἀνεπαυχώτῳ προσώπῳ, ἡγι-
ασμένοις χείλεσιν, τολμᾷν ἐπικαλεῖσθαι σε,
τὸν ἐν τοῖς ἔργοις ἁγίων Θεόν, πατέρα, καὶ
λέγειν.

Lit. Chrys. Καλῶς ἵσως ἡμᾶς δέσποια
μετὰ παρρησίας, ἀκατακρίτως τολμᾷν ἐπι-
καλεῖσθαι σε, τὸν ἐπεχράνιον Θεόν, πατέρα,
καὶ λέγειν.

Lit. Bas. as in that of Chrys.

Εἶτα μετὰ ταῦτα
τῷ εὐχλῶ λέγομεν
ἐκινῶν ἡν ὁ Σωτὴρ
παρέδωκε τοῖς οἰκεί-
οις αὐτῷ μαθηταῖς,
μετὰ καθαρᾶς συνει-
δήσεως πατέρα ἐπι-
γαφόμενοι τῷ Θεῷ,
καὶ λέγοντες,

The present Liturgy of St. James.

them upon his holy and heavenly intellectual and spiritual Altar, for a sweet smelling spiritual savour, would send down upon us the divine Grace, and the Gift of his most holy Spirit. Praying for the Unity of the Faith, and the Communion of his most holy and adorable Spirit, let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* Amen. *Priest.* O God and Father of our Lord, and God, and Saviour Jesus Christ, O Lord, great in Name, happy in Nature, and bountiful in Goodness, the God and Governour of the Universe, who art blessed for ever, who sittest upon the Cherubim, and art glorified by the Seraphim, before whom stand thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies; Thou hast received the Gifts, Oblations, and Sacrifices offered to thee, for a sweet smelling spiritual Savour, and hast vouchsafed to sanctify and consecrate them, O good God, by the Grace of thy Christ, and the Descent of thy most holy Spirit; sanctify also, O Lord, our Souls, and Bodies, and Spirits, search our Minds, and examine our Consciences, and put away from us all evil Notions, all impure Thoughts, all filthy Lusts, all indecent Thoughts, all Envy, and Pride, and Hypocrisy, all Falshood, all Deceit, all worldly Solitude, all Covetousness, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil speaking, and every Motion of Flesh and Spirit, that is contrary to the Will of thy Holiness. *The Exclamation.* And vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

The ancient Liturgy of the Church of Jerusalem.

mission of our Sins, and the Propitiation of our Souls.

Let us pray for every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have mercy.

People.

Lord have mercy *.

Priest.

† Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, to call upon thee, the holy God who art in the Heavens, as our Father, and say,

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Bafil.

that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godlinefs and Honefty.

Let us commemorate the holy Martyrs, that we may be vouchsafed the Communion of their Conflicts.

Let us pray for those who reft in Faith.

Let us pray for temperate Weather, and for the Plenty and Maturity of the Fruits of the Earth.

Then we fay that Prayer which our Saviour delivered to his own Disciples; with a pure Conscience calling God our Father, and faying,

Let us pray for those that are newly baptized; that they may be strengthened in the Faith. ^a Let us all pray for one another." ^b Raise us up, O God, by thy Grace. ^c Let us rise up and commend ourselves to God through his Christ.

† *Lit. Mar.* Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, with a pure Heart, with an enlightened Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and fay,

Lit. Chryf. Vouchsafe us, O Lord, with Freedom and without Condemnation, to be bold to call upon thee, the God who art in Heaven, as our Father, and fay,

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Pop.

Πάτερ ἡμῶν, καὶ τὰ ἑξῆς.

Sacerdos inclinatus dicit, Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθενεῖαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῆς πειρασμῶν καὶ τῶν ἐργῶν αὐτῶν, πάσης ἰσχυρείας καὶ μεθοδεύας αὐτῶν, διὰ τὸ ὄνομα σου τὸ ἅγιον, τὸ ἱκεκληθὲν ἐπὶ τὴν ἡμετέραν ταπείνωσιν. Exclamatio, ὅτι σὺ εἶς ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, ὡς καὶ αἰεὶ. Pop. Ἀμὲν.

Sacerd.

Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

* Pop. Σοὶ Κύριε."

Sacerd.

Σοὶ ἐκκλινάμεθα οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, ^b ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ ὥρα σου πλεῖστα ἐλέη. Πλεῖστα τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ πνεύματα, ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνέσθῃ τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ πρῶτος καὶ δευτερευούμενος ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμα σου τὸ ἅγιον, νῦν καὶ αἰεὶ.

Pop. Ἀμὲν.

* De Lit. Syr. & Basf.

* De Lit. Syr.

Πάτερ ἡμῶν ὁ ἐν τοῖς ἔργοις, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γνησθήτω τὸ θέλημά σου ὡς ἐν ἔργῳ καὶ ἐπὶ τῆς γῆς· τὸν ἄβυσσον ἡμῶν τῷ ἐπίστατον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ἐφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ἐφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῆς πειρασμῶν. Ἀμὲν.

Sacerd.

† Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Pop. Σοὶ Κύριε.

Sacerd.

* Σοὶ ἐκκλινάμεθα οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ ὥρα σου πλεῖστα ἐλέη. Πλεῖστα τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα, * ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνέσθῃ τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· σὺ γὰρ πρῶτος καὶ δευτερευούμενος ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμα σου τὸ ἅγιον, νῦν καὶ αἰεὶ.

Pop. Ἀμὲν.

* Though this Prayer be not mentioned by St. Cyril, yet it is not to be thought that it was then wanting in this Liturgy. See Bingham Orig. Eccles. B. xv. c. 3. §. 29.

* Why I have left out καὶ τὰ πνεύματα, and Spirits—see above, p. 43, in the Note on Lit. Mar.

St. Cyril in Catech.
Myst. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

Πάτερ ἡμῶν ὁ ἐν
τοῖς ἔθνεσιν — ἀγι-
αοῦναι τὸ ὄνομά σου·
— ἐλθέτω ἡ βασι-
λεία σου· — ἡγιασθήτω
τὸ θέλημα σου ὡς ἐν
ἐθνεσιν καὶ ἐπὶ τῇ γῆ·
— τὸ ἄρτον ἡμῶν τὸ
ἐπιβίσιον δός. ἡμῖν σή-
μερον· — καὶ ἄφες ἡμῖν
τὰ ὀφειλήματά ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίεμεν
τοῖς ὀφειλόμενοις ἡμῶν·
— καὶ μὴ εἰσενέγκῃς
ἡμῶν εἰς πειρασμόν·
— ἀλλὰ ῥῦσαι ἡμᾶς
ἀπὸ τῆς πονηρίας· —
Ἀμήν.

* Κύριε, O Lord, is
added here in St. Cyril.

^a It plainly appears
that the Doxology to the
Lord's Prayer was not at
this Time even in the Lit.
of the Church of Jerusa-
lem, for St. Cyril after
this last Petition immedi-
ately adds, εἴτα μετὰ πλὴ-
ρωσιν τῆς εὐχῆς λέγει· Ἀ-
μήν· Then when the Prayer
is ended, thou sayest Amen.

* * Sacerdos.

Ὁ Θεὸς ὁ μέγας καὶ
μεγαλάνυμος, ὁ μέ-
γας τῇ βασιλῇ, καὶ κρα-
ταῖος τοῖς ἐχθροῖς, ὁ
Θεὸς καὶ πατήρ τῶν ἀγίων
παιδῶν σου Ἰησοῦ τῷ
σῳτῆρι ἡμῶν, ἐπί-
βλεψον ἐφ' ἡμᾶς, καὶ
ἐπὶ ποιμνίόν σου τῶν
ὁ δι' αὐτοῦ ἐξελεξάμενος
δόξαν τῷ ὀνόματί σου,
καὶ ἁγιάσας ἡμῶν τὸ
σῶμα καὶ τὴν ψυχὴν,
καθαρίσωσον καθαρὰς
ὑπομένοντας ἀπὸ παντὸς
μολυσμῶν σαρκὸς καὶ
πνεύματος τυχῶν τῶν
προκειμένων ἁγιά-
σμων, καὶ μηδένα ἡμῶν
ἀνάξιον κρίνεις, ἀλλὰ
βοηθὸς ἡμῶν ἡμεῖς ἀν-
τιλήπτως, ὑπερασ-
πιστής, διὰ τῶν Χριστῶν
σου, μετ' ὧν σοὶ δόξα,
τιμὴ, αἶνον, [δοξο-
λογία,] εὐχαριστία,
καὶ τῷ ἁγίῳ πνεύματι,
εἰς τὰς αἰῶνας.

Pop. Ἀμήν.

* * Note, The Lord's
Prayer is wanting here in
this Lit. but all the
others have it.

† Lit. Mar. Sacerd. Εἰρμήν πασιν.
Diac. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ [I. Κυ-
ρίῳ] κλίνει. Pop. Σὺ [I. σοὶ] Κύριε.
Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκρά-
τωρ, — σοὶ ἐκκλινάμεν τὸ ἀρχέοντα τὴν ψυχῶν καὶ
τῶν σωμάτων ἡμῶν, — καὶ δεόμεθα σε, τὰς
σκοτεινὰς τῆς ἁμαρτίας ἐφ' ὧν ἐκ τῶν ἡμῶν
διανοίας ἀπέλατον, καὶ τῷ τῷ ἁγίῳ σου [add,
Πνεύματι] θεοείδωσιν αὐταῖς τὸ ἡμέτερον
νῦν καθαφαίδρυνον, ὥπως τῇ γνώσει σου ὡλη-
θωμένοι, ἀξίως μετὰ σοὶ τὸν προκειμέ-
νων [ἡμῶν] ἁγιάσμων τῷ ἀρχέοντι σώματι,
καὶ τῷ τιμῇ αἵματι τῷ μονογενῆς σου υἱῷ, τῷ
Κυρίῳ καὶ Θεῷ καὶ σῳτῆρι ἡμῶν Ἰησοῦ Χριστῷ,
συγχαρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὸ
πολλὴν καὶ ἀνεξιχνίασόν σου ἁγιοσύνην, χά-
ρις, καὶ οἰκτιρμοὶς, καὶ φιλανθρωπία τῷ μο-
νογενῆς σου υἱῷ, δι' ὧν, καὶ μετ' ὧν σοὶ ἡ δόξα,
καὶ τὸ κράτος σου τῷ παναγίῳ, καὶ ἁγίῳ,
καὶ ζωοποιῷ πνεύματι.

Lit. Chrys. Sacerd. Εἰρμήν πασιν.
Pop. Καὶ μετ' ὧν τῷ πνεύματί σου. Diacon.
Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλινάτε.
Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστῶμεν σοι,
βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει
τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τῶν
ἐλέων σου ἐξ ὧν ὅλων εἰς τὸ εἶναι παραγαγὼν
τὰ σύμπαντα, αὐτὸς, δεσπότης, ὑπερόπτης ἐπι-
δε ἐπὶ τὰς ὑποκεκλιότας σοὶ τὰς εἰδυῖαι
κεφαλὰς, καὶ γὰρ ἐκλιναν σαρκὶ καὶ αἵματι,
ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. σὺ ὅν δεσπότης, τὰ

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

People.

Our Father, &c.

The Priest bowing himself says, And lead us not into Temptation, O Lord, thou Lord of Hosts, who knowest our Weakness, but deliver us from the evil One, and his Works, his Insults and Contrivances, for the Sake of thy holy Name, by which we, though mean and unworthy, are called; for thine is the Kingdom, and the Power, and the Glory, Father, Son, and holy Ghost, now and for ever. *Peop.* Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

^a Peop. To thee, O Lord."

Priest.

We thy Servants, O Lord, bow down our Necks to thee, ^b before thy holy Altar," in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, and Spirits, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. The Exclamation. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and to thy most holy Spirit now and for ever.

Peop. Amen.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Priest.

† Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Peop. To thee, O Lord.

Priest.

^a We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies *, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and holy Spirit now and for ever. Peop. Amen.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

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Our Father who art in Heaven.—Hallowed be thy Name.—Thy Kingdom come.—Thy will be done on Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation*. —But deliver us from evil. " — Amen.

* * Priest.

O God who art great, great in Name, great in Counsel, and mighty in Works; the God and Father of thy holy Son Jesus our Saviour; look upon us, and upon this thy Flock, which thou hast chosen through him to the glory of thy Name; sanctify our Bodies and Souls, and vouchsafe that we being made pure from all Filthiness of Flesh and Spirit, may obtain the good Things now lying on thy Altar, and judge none of us unworthy, but be thou our Helper, Supporter, and Protector, through thy Christ; with whom to Thee be Glory, Honour, Praise, [Doxology] and Thanksgiving, and to the holy Ghost, for ever.

Peop. Amen.

† Lit. Mar. Priest. Peace be with you all. Deac. Bow down your Heads to Jesus [r. the Lord] Peop. Thou [r. To thee] O Lord. Priest. O Lord God Almighty,—to thee we bow down our Neck both in Soul and Body,—and we beseech thee, drive away from our Thoughts all the dark Attacks of Sin, and make glad our Minds with the divine Light of thy holy [add, Spirit,] that being filled with the Knowledge of thee, we may worthily partake of the good Things lying before [us], even the spotless Body, and precious Blood of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ; thou of thy manifold and unsearchable Goodness forgiving us all our Sins of whatever kind; through the Grace and Mercies, and Loving-kindness of thy only begotten Son, through whom and with whom to Thee be Glory and Power, together with the most holy, and good, and life-giving Spirit.

Lit. Chryf. Priest. Peace be with you all. Peop. And with thy Spirit. Deac. Bow down your Heads to the Lord. Peop. To thee, O Lord. Priest. We give Thanks to thee, O invisible King, who madest all Things by thy infinite Power, and of thy rich Mercies didst from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon those who have bowed down their Heads to thee, for they have not bowed down to Flesh and Blood, but to Thee, the dreadful

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Sacerd. exclamat.

Καὶ ἔσται Ἡ χάρις καὶ τὰ ἐλεῖν τῆς ἀγίας, καὶ ὁμο-
σίου, καὶ ἀκρίτου, καὶ προσκυνητῆς τριάδος μὲν πάντων
ἡμῶν."

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεοῦ πρόσχωμεν.

Sacerd. attollens donum apud se dicit,

* Ἄντι δὲ ἐν ἀγίοις ἀναπαυόμενος Κύριε, ἀγιάσον ἡμᾶς τῷ
λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοίτησιν τοῦ παναγίου σου
πνεύματος. σὺ γὰρ εἶπας, δέσποτα, ἅγιοι ἔσθε, ὅτι

† 1. ὑμῶν, γου.

Sacerd.

† Ἡ χάρις μὲν πάντων ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεοῦ πρόσχωμεν.

Sacerd.

Τὰ ἅγια πᾶσι ἀγίοις.

Pop.

Εἰς ἅγιος, εἰς Κύριον Ἰησοῦν Χριστόν,
εἰς δόξαν Θεοῦ Πατρὸς, ὃ ἡ δόξα εἰς τὰς
αἰῶνας.

† 2 Tim. iv. 22. Philem. 25.

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προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομύλι-
σον καὶ τὴν ἐκάστην ἰδίαν χρεῖαν, — χάριτι, καὶ
οἰκτιρμοῖς, καὶ φιλανθρωπία τῷ μονογενῆς σου
υἱῷ, μεθ' οὗ εὐλογῆτός ἐστι, σὺν τῷ πατριᾷ, καὶ
ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νυνὶ καὶ
ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Pop.
Ἀμήν.

Lit. Bas. Sacerd. Εἰρμήν πᾶσιν. Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνει. Sacerd. Δέσποτα Κύριε, ὁ πατὴρ τῶν οἰκτιρ-
μῶν, καὶ Θεὸς πάσης παρακλήσεως, τὰς
ὑποκεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς εὐ-
λόγησον, ἀγίασον, φρέστησον, ἐνδωάμωσον,
ἐχύρωσον, ἀπὸ παντὸς ἔργου πονηρῆς ἀπό-
στησον, παντὶ δὲ ἔργῳ ἀγαθῷ συνάψον· καὶ
καταζώωσον ἀκατακρίτως μετασχῆν τῶν
ἀχρεάντων σου τέτων καὶ ζωοποιῶν μυσηρίων,
εἰς ἄφεσιν ἀμαρτιῶν, [add, καὶ] εἰς πνεύ-
ματι ἁγίῳ κοινωνίαν, χάριτι, καὶ, &c. as
in Lit. Chrys.

Μετὰ ταῦτα λέγει ὁ
Ἱερεὺς·

Τὰ ἅγια τοῖς ἁ-
γίοις.

Ἐτα ὑμεῖς λέγετε, Εἰς
ἅγιος, εἰς Κύριον
Ἰησοῦν Χριστόν. —

Diacon.

Πρόχωμεν.

Sacerd.

Τὰ ἅγια τοῖς

ἁγίοις.

Pop.

Εἰς ἅγιον, εἰς Κύ-
ριον [εἰς de ms. v.]

Ἰησοῦν Χριστόν, εἰς
δόξαν Θεῷ πατρί,
εὐλογῆτός εἰς τὰς αἰῶ-
νας· Ἀμήν.

Lit. Mar. Sacerd. Εἰρμήν πᾶσιν.

Diac. Μετὰ φόβου Θεοῦ [add, πρόσχω-
μεν.]

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἰς πατὴρ ἅγιον, εἰς υἱὸν ἅγιον,
[ἐν πνεύμα ἁγίῳ,] εἰς ἐνότητά πνεύματος
ἁγίου. Ἀμήν.

Lit. Chrys. Diacon. Πρόχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χρι-
στός, εἰς δόξαν Θεῷ πατρί. Ἀμήν.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

The Priest says with a loud Voice,
And the Grace and Mercies of the holy and con-
substantial, and uncreated, and adorable Trinity,
be with "us" all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

The Priest lifting up the Gifts, says by himself,
O holy Lord, who reatest in holy Places, sanctify
us by the Word of thy Grace, and by the Descent of
thy most holy Spirit, for thou, O Lord, hast said, ye
shall be holy, for I am holy. O Lord our God, the

Priest.

Grace be with you all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus
Christ, to the Glory of God the Father,
to whom be Glory for ever.

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The Clementine
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St. Chryſoſtom and St. Baſil.

God. Diſpenſe therefore, O Lord, theſe good Things lying before thee to all of us for good, according to the ſeveral Neceſſities of every one, through the Grace, and Mercies, and Loving-kindneſs of thy only begotten Son, with whom Thou art bleſſed, together with thy moſt holy and good, and life-giving Spirit, now and ever, World without end.

Lit. Baſ. Prieſt. Peace be with you all. *Deac.* Bow down your Heads to the Lord. *Prieſt.* O Lord, the Father of Mercies, and God of all Comfort, bleſs thoſe who bow down their Heads to Thee; ſanctify, keep, ſtrengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchſafe them without blame, to partake of theſe thy immaculate and life-giving Myſteries, for the Remiſſion of their Sins, [add, and] the Communion of the holy Spirit, through the Grace, and, &c.—

Lit. Mar. Prieſt. Peace be with you all.

Deac. In the Fear of God [add, let us attend].

Prieſt. Holy Things for holy Perſons.

Peop. There is one holy Father, one holy Son, [one holy Ghoſt,] in the Unity of the holy Spirit. Amen.

Lit. Chryſ. Deac. Let us attend.

Prieſt. Holy Things for holy Perſons.

Peop. There is one Holy, one Lord Jeſus Chriſt, to the Glory of God the Father. Amen.

After this the Prieſt ſays,
Holy Things for
holy Perſons.

Then ye ſay,

There is one
Holy, one Lord
Jeſus Chriſt.—

Deacon.

Let us attend.

Prieſt.

Holy Things for
holy Perſons.

People.

There is one
Holy, one Lord
[one —] Jeſus
Chriſt, to the Glory
of God the Father,
bleſſed for ever.
Amen.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

ἐγὼ ἅγιός εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεῷ * * * * *
 λόγι, τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι ὁμοῦσι, συναΐδι,
 καὶ ἀχώριστε, προσδέξαι τὸν ἀκηράτον ὕμνον ἐν ταῖς ἁγίαις καὶ
 ἀναιμάκτοις σου θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφὶμ, καὶ παρ' ἐμῶ τῷ ἀμαρτωλῷ βοῶντι καὶ λίσσῳ. Exclamatio.

Τὰ ἅγια πῶς ἁγίοις.

Pop.

Εἰς ἁγίῳ, εἰς Κύριον Ἰησοῦν Χριστόν, εἰς δόξαν Θεῷ πατρί, ᾧ ἡ δόξα εἰς τὰς αἰῶ-
 νας τῶν αἰώνων.

Diacon. † 3. Ὑπὲρ ἀφέσεως τῶν ἀμαρτιῶν ἡμῶν, καὶ ἰλασμῶ τῶν ψυχῶν ἡμῶν, καὶ Ὑπὲρ
 πάσης ψυχῆ θλιβομένης τε καὶ καταπονεμένης, ἐλέος καὶ βοηθείας Θεῷ επιδεομένης· καὶ
 ἐπιστροφῆς τῶν πεπλανημένων· ἰώσεως τῶν ἀσθενούντων· ἀναρρύσεως τῶν αἰχμαλώτων· ἀναπαύ-
 σεως τῶν πρηνεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν· Πάντες ἐκτενῶς ἐπαμνηρ, Κύριε
 ἐλέησον.

Pop.

Κύριε ἐλέησον, duodecies.

Deinde Sacerdos frangit Panem, dimidiumque dextra, sinistra vero dimidium tenet, & quod tenet manu
 dextra immergit in Calicem, dicens,

* Ἐνωσας τὸ παναγίον σῶμα καὶ τὸ τιμίον αἷμα τῷ Κυρίῳ, καὶ Θεῷ, καὶ σωτηρίᾳ ἡμῶν Ἰησοῦ Χριστῷ.

Et signat quod tenet manu sinistra: deinde hoc signato alterum dimidium signat, ac statim incipit dividere,
 & ante omnia distribuere in singulos Calices partem unam dicens,

* Ἡνωται καὶ ἡγιάσται καὶ τιτιλιώται εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί.

Et cum signat Panem dicit,

* Ἰδοὺ ὁ ἄμνος τοῦ Θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, σφαγιασθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ
 σωτηρίας.

Et cum distribuit unam partem in singulos Calices dicit,

Μετὰ ἁγία Χριστῷ, πολλῆς χάριτος καὶ ἀληθείας, πατρί καὶ ἁγίῳ πνεύματι, ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶ-
 νας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύριον
 ποιμαίνει με, καὶ ἄδὲν με ὑψήσῃ, εἰς τόπον γλῶσσης, &
 reliqua Pf. xxii. Deinde,

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ
 & reliqua (Psal. xxxiii.)

Deinde, Ὑψώσω σε ὁ Θεός μου ὁ βασιλεὺς, & reliqua
 (Psal. cxliv.) *

Deinde, Αἰεῖτε τὸν κύριον πάντα τὰ ἔθνη, & re-
 liqua (Psal. cxvi.)

Diacon. Κύριε εὐλόγησον. Sacerd. Ὁ Κύριος εὐλο-
 γήσει καὶ ἀκατάκρητος ἡμᾶς διακληροῖται ἐπὶ τῇ μετὰλήψει
 τῶν ἀχράντων αὐτοῦ δωρεῶν, νῦν καὶ αἰεί, καὶ εἰς τὰς αἰῶνας.
 Et postquam absolverint, dicit Diacon. Κύριε εὐλόγη-

† See this at Fig. 3. p. 66. Col. 2.

* This Psalm is mentioned by St. Chrysostom as sung
 at this time.

Cantores.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ— *

—Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος †.

* That this whole Psalm xxxiii. (in the Greek) was
 sung appears from Lit. Clem. though St. Cyril mentions
 only ψ. 9. as being more peculiarly applicable, and on
 account of which chiefly this Psalm was used. See
 Cl. Al. Str. 5. p. 685.

† While this Psalm was a singing the holy Sacra-
 ment was distributed to the People, and at the giving
 the Bread to every one was said,

Σῶμα τοῦ Χριστοῦ The Body of Christ.

Resp. Ἀμήν. Ans. Amen.

And at giving the Cup,

Αἷμα τοῦ Χριστοῦ The Blood of Christ.

Resp. Ἀμήν. Ans. Amen.

See the Note on St. Cyril, p. 83.

St. Cyril in Catech.
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Δόξα ἐν ὑψίστοις
Θεῷ, καὶ ἐπὶ γῆς εὐ-
αγγελίᾳ, ἐν ἀνθρώποις
εὐδοκίᾳ· Ὡσαννὰ τῷ
υἱῷ Δαυΐδ· εὐλογῆ-
μένῳ ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου,
Θεὸς Κύριος καὶ ἐπε-
φάνη ἡμῖν· Ὡσαννὰ
ἐν τοῖς ὑψίστοις.

Lit. Bas. * Diacon." Πρόσχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

* Pop. Εἰς ἅγιον, εἰς Κύριον Ἰησοῦν
Χριστόν, εἰς δόξαν Θεῷ πατρί.

* Vid. Var. Lect. ap. Goar. p. 178.

Μίᾱ ταῦτα ἀκρίτε τῷ
ψάλλοντι μίᾱ μέλῃς Θεῷ
προδρεπομένη ὑμᾶς εἰς τὴν
κοινωνίαν τῶν ἁγίων μυση-
ρίων, καὶ λέγοντι Γεύσασ-
θε καὶ ἴδετε, ὅτι Χρη-
στὸς ὁ Κύριος— Προ-
σιῶν ἔν, —δέχῃ τὸ Σῶμα
τῷ Χριστῷ, * ἐπιλέγων

* Since St. Cyril here
directs them to answer
Ἀμήν, Amen, both at re-
ceiving the Bread and
Cup, he plainly suppos-
eth the Words Σῶμα τῷ
Χριστῷ,

Μίᾱ τῷτο μετὰ λαμβά-
νῃ τῷ ὁ Ἐπίσκοπος, ἐπιτί-
λοι οἱ Πρεσβύτεροι, καὶ οἱ Διά-
κονοι, —καὶ τότε πᾶς ὁ λαὸς
κατὰ τάξιν, μίᾱ αἰδῶς καὶ
εὐλαθείας, ἀνευ δοξάσας.
Καὶ ὁ μὲν Ἐπίσκοπος δι-
δόν τὴν προσφοράν, λέγων·
Σῶμα Χριστοῦ. καὶ ὁ
δεχόμενος λαγέτω· Ἀ-
μήν. ὁ δὲ Διάκονος κα-
τιχέτω τὸ ποτήριον, καὶ ἐπι-
δίδας λαγέτω· Αἷμα Χρι-
στοῦ, ποτήριον ζωῆς.
καὶ ὁ πίνων λαγέτω· Ἀμήν.

Lit. Mar. Et cum Communionem
dat—dicit Σῶμα ἅγιον.

Et ad Calicem dicit Αἷμα τίμιον τῷ
Κυρίῳ καὶ Θεῷ καὶ σωτήριον ἡμῶν.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

incomprehensible Logos of God, who art consubstantial and co-eternal with the Father and the holy Spirit, and inseparable from them, accept the immortal Hymn, in thy holy and unbloody Sacrifices, from me a Sinner, together with the Cherubim and Seraphim, crying aloud, and saying, *The Exclamation.*

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be glory for ever and ever.

Deacon. * 3. For the Remission of our Sins, and the Propitiation of our Souls. And For every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have Mercy.

People.

Lord have Mercy, twelve times.

Then the Priest breaks the Bread, and holding one half in his right Hand, and the other in his left, he dips that which he holds in his right Hand into the Cup, saying,

The Union of the most holy Body, and precious Blood of our Lord, and God, and Saviour Jesus Christ.

Then he signs that which he holds in his left Hand, and after signing it, he signs the other half, and immediately begins to break, and to distribute one Part into each Cup, saying,

The Union is made, and sanctified, and perfected in the Name of the Father, and of the Son, and of the holy Ghost, now and ever.

And when he signs the Bread he says,

Behold the Lamb of God, the Son of the Father, who taketh away the Sin of the World, slain for the Life and Salvation of the World.

And when he distributes one Part into each Cup, he says,

A holy Portion of Christ, full of Grace and Truth, of the Father, and of the holy Ghost, to whom be Glory, and Power, for ever and ever.

Then he begins to divide it into Parts, and say, The Lord is my Shepherd, therefore can I lack nothing: He shall feed me in a green Pasture, and the rest of the Psal. (xxii. al. xxiii.) Then,

I will always give Thanks unto the Lord, and the rest (of Psal. xxxiii. al. xxxiv.)

Then, I will magnify thee, O God, my King, and the rest (of Psal. cxlv. al. cxlv. †.)

Then, O praise the Lord all ye Heathen, and the rest (of Psal. cxvi. al. cxvii.)

Deacon. Sir, bless us. Priest. The Lord shall bless us, and preserve us without Condemnation in the Participation of his immaculate Gifts, now and ever, World without end. *And when it is finished the*

The Singers.

I will always give Thanks unto the Lord—*.

O taste and see how gracious the Lord is †.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

Glory be to
God in the high-
eft, and on Earth
Peace, Good-will
towards Men. Ho-
fanna to the Son
of *David*: Blessed
be he that cometh
in the Name of
the Lord, the Lord
is God, and hath
appeared unto us.
Hofanna in the
highest.

*Lit. Baf. * Deac."* Let us attend.
Priest. Holy Things for holy Persons.
** Peop.* There is one Holy, one
Lord Jefus Chrift, to the Glory of God
the Father."

After this you hear
the Singer exhorting you
with divine Melody to
the Communion of the
holy Myfteries, and fay-
ing, O taste and fee
how gracious the
Lord is — Drawing
near therefore,— receive
the Body of Chrift,
* answering Amen—

Χεῖρ, *The Body of Chrift,*
to be faid at giving the
one, and Αἷμα τῆ Χεῖρ
The

After this let the Bifhop
receive, then the Presby-
ters, and the Deacons,—
and then all the People in
order, with Fear and Re-
verence, without Tumult.
And let the Bifhop give
the Oblation, faying,
the Body of Chrift.
And let him that receives,
fay, Amen. And let
the Deacon hold the Cup,
and when he gives it,
fay, the Blood of
Chrift, the Cup of
Life. And let him

Lit. Mar. And when he gives the
Communion—he fays, The holy
Body. And at the Cup, he fays, The
precious Blood of our Lord, and God,
and Saviour.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

σον. Sacerd. Ὁ Κύριος εὐλογήσει καὶ ἀξιώσει ἡμᾶς ἀγ- * * * * *
ναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν τὸν πύρινον ἀνδρα-
κα, καὶ ἐπιθεῖναι τοῖς τῶν ποσῶν δόμασιν, εἰς καθαρισμόν
καὶ ἀνακαίνισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, νῦν καὶ αἰί. Deinde, Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος, ὁ
μελιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μελαδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τῆς
αἰῶνος, νῦν καὶ αἰί, καὶ εἰς τὰς αἰῶνας. Diacon. Ἐν εἰρήνῃ Χριστὸν ψάλλωμεν.

Cantores.

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος.

Sacerdos orationem dicit ante Communionem, Κύριος ὁ Θεὸς ἡμῶν ὁ ὑψίστος ἄγτος, ἡ ζωὴ τῶ πάντων, ἡμαρτῶν
εἰς τὸν ἕρανόν, καὶ ἐνώπιόν σου, καὶ ἐκ εἰμὶ ἀξίος μελαλαδεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὐσπλαγχνὸς θεὸς ἀξίω-
σόν με τῇ χάριτί σου ἀκατακρίτως μελασχεῖν τῷ ἁγίῳ σώματι καὶ τῷ τιμίῳ αἵματι, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν
αἰῶνος. Deinde impertit Clero. Cum autem attollunt Diaconi Discos & Calices ad impertiendum Populo,
Diaconus ait, tollens primum Discum, Κύριε εὐλόγησον. Sacerdos respondet, Δόξα τῷ θεῷ ἀβυσσῶν καὶ ἀβυσ-
σοῖσι πάντας ἡμᾶς. Diaconus ait, Ὑψώθη ἐπὶ τῆς ἑρανὸς ὁ θεός, καὶ ἐπὶ πάσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασι-
λεία σου διακρίνει εἰς τὰς αἰῶνας τῶν αἰώνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλο-
γησόν τὸ ὄνομα Κυρίου τῷ Θεῷ ἡμῶν, εἰς τὰς αἰῶνας. Diacon. Μετὰ φόβου θεοῦ καὶ πίστεως καὶ ἀγάπης προσέλθιτε.
Pop. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Et rursus, cum attollit Discum de Mensula, ait, Κύριε εὐλό-
γησον. Sacerd. Σῶσον ὁ θεός τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου. Sacerd. rursus, Δόξα τῷ θεῷ ἡμῶν
τῷ ἀβυσσῶνι πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἰς τὸ ὄνομα Κυρίου
εὐλογημένοι εἰς τὰς αἰῶνας τῶν αἰώνων.

Diaconi & Pop. dicunt, Πλήρωσον τὸ δόμα ἡμῶν
αἰνίσιας σου, Κύριε, καὶ χαρὰς ἔμπλησον τὰ χεῖλη ἡμῶν,
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν με-
γαλοπρέπειάν σου. Et rursus,

Εὐχαριστῶμέν σοι Χρυσὲ ὁ Θεὸς ἡμῶν, ὅτι
ἡξιώσας ἡμᾶς μελασχεῖν τῷ σώματι καὶ αἵμα-
τός σου, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰ-
ώνιον ἀκατακρίτως ἡμᾶς φύλαξον, δεόμεθα,
ὡς ἀγαθὸς καὶ φιλόφρων.

† Oratio suffitus ad extremum Vestibulum, Εὐχα-
ριστῶμέν σοι τῷ σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρέσχες
ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μελαλήφει τῶν ἁγίων καὶ ἀχράντων
σου μυστηρίων, [καὶ προσφερόμεν σοι τὸ θυμίαμα τῆς] δέο-
μενοι, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερόων σου, καὶ
καταξίωσον ἡμᾶς μέχρι τῆς ἰσχύος ἡμῶν ἀναπνοῆς μετε-

† That Incense was not in use in the primitive
Church is clearly proved by the learned Mr. Dodwell.
But this Prayer, leaving out that Clause which respects
the Incense, and which I have inclosed in Hooks, is
a very proper Thanksgiving after the Communion :
Though I have rather chosen to insert the other, be-
cause

† Diacon.

Εὐχαριστήσωμεν τῷ Θεῷ ἡμῶν, ὅτι ἡξίω-
σεν ἡμᾶς μελασχεῖν τῷ σώματι καὶ αἵματι
τῷ Χρυστῷ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν
αἰώνιον καὶ ὅπως ἀκατακρίτως ἡμᾶς φυλάξῃ
δεηθῶμεν, ὡς ἀγαθὸς καὶ φιλόφρων.

† Considering the Affinity betwixt this and what
is appointed to be said here by the Deacon in *Lit.*
Clem. it is most probable that this has been origi-
nally in the *Lit.* of the Church of *Jerusalem* ; but not
as at present in *Lit. Ja.* by way of direct Thanksgiv-
ing, but as it is in *Lit. Clem.* by way of Bidding (which
is more suitable to the Office of a Deacon) to call
upon the People to join mentally with the Bishop in
the Thanksgiving immediately to be said by him : I
have presumed therefore to alter it into this Form.
See also *Lit. Chrys.* and *Bas.*

St. Cyril in Catech.
Myft. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

τὸ Ἀμύ. — Εἶτα μίλᾳ
τὸ κοινωνῆσαι σε τὸ σῶμα-
τὸ τῷ Χριστῷ, προσέρχῃ
καὶ τῷ πόσει τῷ αἵματι.
— λίσαν τὸ Ἀμύ.

*The Blood of Christ, at
giving the other, to which
they were thus to answer
'Amen, Amen, i. e. I be-
lieve and receive it as
such. See Lit. Clem.*

ψαλμοῖς δὲ λεγέτω τριῶν.
κοτὸς τρίτῃ, ἐν τῷ μίλᾳ-
λαμβάνειν πάντας τὰς λοι-
πὰς. Καὶ ὅταν πάντες με-
ταλάβωσι καὶ πᾶσαι, λα-
βόντες οἱ διάκονοι τὰ πε-
ρισσυστάλια, εἰσφέρειτωσαν
εἰς τὰ πατοφόρια, καὶ ὁ δι-
άκονος λεγέτω· παυσάμε-
νε τὸ ψάλλοντες.

*Note, Though the
Bishop is here directed to
give the Bread, and the
Deacon the Cup only ;
yet Just. M. Apol. 1. says
the Deacon distributed
both the Bread and Cup
to them that were present,
and carried them also to
such as were absent.*

Εἶτα ἀναμείνας
τὴν εὐχὴν, εὐχα-
ρίσας τῷ Θεῷ τῷ κα-
ταξιάσαντί σε τῶν
τηλικύτων μυστηρί-
ων.

Diacon.

Μεγαλαδόντες τῇ
τιμῇ σώματι, καὶ
τῇ τιμῇ αἵματι τῇ
Χρυσῇ, εὐχαριστή-
σωμεν τῷ καταξιά-
σαντι ἡμᾶς μεγαλα-
βεῖν τὴν ἀγίαν αὐτῇ
μυστηρίων καὶ παρα-
καλέσωμεν, μὴ εἰς
κρίμα, ἀλλ' εἰς σω-
τηρίαν ἡμῖν γνῶσθαι,
εἰς ὠφέλειαν ψυχῆς
καὶ σώματι, εἰς φυ-

† Lit. Chrys. Diacon. — Μεγαλαβεῖτες
τὴν θείαν, ἀγίαν, ἀχράντων, ἀθανάτων,
ἐπερρανίων, καὶ ζωποιοῶν μυστηρίων, ἀξίως
εὐχαριστήσωμεν τῷ Κυρίῳ.

So also in Lit. Bas.

† *Note, Though in both these Liturgies this be
now put immediately after the Priest's Thanksgiving,
yet undoubtedly it has been before it, as the Deacon's
Bidding to it, as it is in Lit. Clem.*

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Deacon says, Sir, blefs us. Priest. The Lord shall blefs us, and make us worthy with pure Hands to take the live Coal, and put it into the Mouths of the Faithful, for the Purification and Renovation of their Souls and Bodies, now and ever. Then, O taste and see how gracious the Lord is, who is broken and not divided, is given to the Faithful and not consumed, for the Remission of Sins, and Life everlasting now and ever, World without end. Deacon. Let us sing in the Peace of Christ.

The Singers.

O taste and see how gracious the Lord is.

The Priest says this Prayer before the Communion. O Lord our God, the heavenly Bread, the Life of the World, I have sinned against Heaven, and before thee, and am not worthy to partake of thy immaculate Mysteries. But as thou art a merciful God, make me worthy by thy Grace to partake without Condemnation of thy holy Body and precious Blood, for the Remission of my Sins, and for Life everlasting. Then he communicates the Clergy. And when the Deacons take the Patens and Chalice to communicate the People, the Deacon who takes the first Paten, says, Sir, blefs us. The Priest answers, Glory be to God who has sanctified, and does sanctify us all. The Deacon says, Be thou exalted above the Heavens, O God, and thy Glory above all the Earth, thy Kingdom endureth throughout all Ages. And when the Deacon is going to place it upon the Side-Table, the Priest says, Blessed be the Name of the Lord our God, for ever. Deacon. Draw near in the Fear of God, with Faith and Love. Peop. Blessed be he that cometh in the Name of the Lord. And again when he taketh the Paten from the Side-Table, he says, Sir, blefs us. Priest. O God, save thy People, and blefs thine Inheritance. The Priest says again, Glory be to our God, who has sanctified us all. And when he places the Cup upon the holy Table, the Priest says, Blessed be the Name of the Lord for ever and ever.

The Deacons and Peop. say, Fill our Mouth with thy Praise, and our Lips with Joy, that we may sing of thy Glory and Honour all the Day long. And again

We give Thanks to thee, O Christ, our God, that thou hast vouchsafed to make us Partakers of thy Body and Blood, for the Remission of Sins, and for Life everlasting. And we pray unto thee that thou wouldst keep us unblameable, as thou art good and a Lover of Men.

† *The Prayer of Incense,*

We give Thanks to thee, O God, the Saviour of the World, for all the good Things thou hast bestowed upon us, and for the Reception of thy holy and immaculate Mysteries; [and we offer to Thee this Incense] beseeching thee to keep us under the Shadow of thy Wings, and vouchsafe us, even to our last Breath to partake of thy holy Mysteries, for the Sanc-

cause of it's Agreement with that which is in *Lit. Syr.* and has been plainly taken from it.

‡ Deacon.

Let us give Thanks to our God, that he hath vouchsafed to make us Partakers of the Body and Blood of Christ for the Remission of Sins, and for Life everlasting. And let us pray unto him that he would keep us unblameable, as he is good and a Lover of Men.

St. Cyril in Catech.
Myst. V.The Clementine
Liturgy.Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

Then after you have communicated of the Body of Christ, draw near to the Cup of his Blood, —saying **Amen.**—

that drinks, say, **Amen.** And let the *thirty-third* Psalm be said while all the rest are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Vestry. And when the Singer has done, let the Deacon say,

Then waiting for the Prayer, give Thanks to God, who hath vouchsafed you such Mysteries.

Deacon. Having received the precious Body, and the precious Blood of Christ, let us give Thanks to him who hath vouchsafed us to partake of his holy Mysteries. And let us beseech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Preservation in

† *Lit. Chrys.* Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Mysteries, let us worthily give Thanks to the Lord.

The present Liturgy of St. James.

Χριστῶν τῶν ἁγιασμάτων σε, εἰς ἁγιασμόν ψυχῶν καὶ σωμά-
των, εἰς βασιλείας ἑβανῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιο-
μὸς ἡμῶν ὁ Θεός, καὶ σοὶ τὴν δόξαν, καὶ τὴν εὐχαριστίαν αἰ-
πίρπομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Vestibulo,

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς λόγε τῷ πατρὶ, ὅτι κατήξιώσας ἡμᾶς τὸς ἀμαρτωλοὺς
καὶ ἀναξίους ὁλοῦς σε ἐν ἀπολύσει γενέσθαι τῶν ἀχράντων σε μυστηρίων, εἰς ἄφεισιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.
δόξα σοι.

Et cum Vestibulum transierit Diaconus incipit hunc in modum dicere,

Ἔτι καὶ ἔτι καὶ διὰ πολλῶν ἐν εἰρήνῃ τῷ Κυρίῳ δεηθῶμεν· ὅπως γίνηται ἡμῶν ἡ μετάνοια τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀπο-
τροπὴν παλιν πονηρῆς πράξεως, εἰς ἐφόδιον ζωῆς αἰώνιης, εἰς κοινωνίαν καὶ δωρεάν τῷ ἁγίῳ πνεύματι, δεηθῶμεν.
Sacerdos orat, Τῆς παναγίας, ἀχράντης, ὑπερεδύξου, εὐλογημένης διαποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ
επειτα τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαις, ἰαυτοῦ καὶ ἀλλήλων καὶ πάντων τῶν ζώντων ἡμῶν Χριστῷ
τῷ Διῷ παραδώμεθα. Pop. Σοὶ Κύριε.

Sacerd.

† Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἄφατον Φι-
λανθρωπίαν συγκαταβὰς τῇ ἀδοξείᾳ τῶν
θέλων σε, καὶ κατήξιώσας ἡμᾶς μεταχειρῆν
ταύτης· ἐπεραίνεις τραπέζης, μὴ κατακρί-
νῃς ἡμᾶς τὸς ἀμαρτωλοὺς ἐπὶ τῇ μετάνοιᾳ
τῶν ἀχράντων σε μυστηρίων, ἀλλὰ φύλαξον
ἡμᾶς, ἀγαθὲ, ἐν ἁγιασμῷ τῷ ἁγίῳ σε
πνεύματι, ἵνα ἅγιοι ἡμέτεροι, εὐρωμεν μέ-
ρι καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν
ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τῷ
περσώπῳ σε, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σε
υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ
Χριστῷ, μετὰ ἧς εὐλογητὸς εἶ σὺ τῷ παναγίῳ
καὶ ἀγαθῷ καὶ ζωοποιῷ σε πνεύματι, ὅτι ἡυλόγηται καὶ

† Lit. Syr. Gratias agimus tibi, Deus, & præcipue
laudamus te ob immensum & ineffabilem erga homi-
nes amorem tuum. O Domine, quos admittere dig-
natus es ad participationem mensæ tuæ cælestis, ne
damnes ob susceptionem mysteriorum tuorum sancto-
rum & immaculatum. Verum, O bone, custodi
nos in iustitia & sanctitate, ut digni effecti communi-
catione Spiritus tui sancti, partem, fortem & heredi-
tatem consequamur cum sanctis illis omnibus, qui ex
hoc mundo tibi placuerunt: per gratiam, &c. Pop.
Amen. We give Thanks to thee, O God, and chiefly
praise thee for thy great and inexpressible Love to Men.

2

O Lord,

Sacerd.

Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἄφατον Φι-
λανθρωπίαν συγκαταβὰς τῇ ἀδοξείᾳ τῶν
θέλων σε^a εὐχαριστῶμεν σοὶ^b ὅτι κατήξιώ-
σας ἡμᾶς μεταχειρῆν ταύτης· ἐπεραίνεις
τραπέζης· μὴ κατακρίνῃς ἡμᾶς τὸς ἀμαρ-
τωλοὺς ἐπὶ τῇ μετάνοιᾳ τῶν ἀχράντων σε
μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν
ἁγιασμῷ τῷ ἁγίῳ σε πνεύματι, ἵνα ἅγιοι
ἡμέτεροι, εὐρωμεν μέρι καὶ κληρονομίαν
μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐα-
ρεστησάντων, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σε
υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ
Χριστῷ, μετὰ ἧς εὐλογητὸς εἶ, σὺ τῷ ἁγίῳ
σε πνεύματι, νῦν καὶ ἀεὶ εἰς τὸς αἰῶνας τῶν
αἰώνων.

Pop. Ἀμήν.

^a I have inserted this from Lit. Syr. See also Lit.
Mar. Chrys. and Bas. and Lit. Clem.

^b I have put this instead of καὶ κατήξιώσας, and
hast vouchsafed, from Lit. Clem. See also Lit. Chrys.

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

λακλὺ εὐσεβείας, εἰς
ἄφεσιν ἁμαρτιῶν, εἰς
ζωὴν τῆς μέλλουσας
αἰῶνος.—

Sacerd.

Δέσποτα ὁ Θεὸς ὁ
παντοκράτωρ, — ὁ τῷ
μετ' εὐθύτης ἐπι-
καλεσμένων σε ἐπή-
κο, — εὐχαριστῶ-
μέν σοι, ὅτι κατηξί-
ωσας ἡμᾶς μελαλα-
ξῆν τῷ ἁγίῳ σε μυ-
σηρίων, ἀπαρέχων
ἡμῖν, εἰς πληροφω-
ρίαν τῷ καλῶς ἐγνωσ-
μένων, εἰς φυλακὴν
τῆς εὐσεβείας, εἰς ἄφε-
σιν πλημμελημά-
των· ὅτι τὸ ὄνομα τῶ
Χριστοῦ ἐπικέκλη-
ται ἐφ' ἡμᾶς, καὶ σοὶ
προσφικώμεθα. Ὁ
χαρίσας ἡμᾶς τῷ

Lit. Mar. Sacerd. Εὐχαριστῶ.

δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μελα-
λήφει τῷ ἁγίῳ, ἀχραντῶν, ἀθανάτων, καὶ
ἐπαραινῶν σε μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ
εὐεργεσία, καὶ ἀλυσμῶν, καὶ σωτηρίᾳ τῷ ψυχῶν
καὶ τῷ σωματίων ἡμῶν, καὶ δεόμεθα καὶ παρα-
καλεσμέν σε φιλόφρονε, ἀγαθὲ, Κύριε,
χάρισται ἡμῖν τῇ κοινωνίᾳ τῶν ἁγίων σώματος
καὶ τῶν τιμίων αἱμάτων τῶν μορφῶν σε ὑἱῶν
[add, ἡγιασμένων] εἰς πάντες ἀκαταίχμιον, εἰς
ἀγάπην ἀνυπόκριτον, εἰς πληρομηνὴν θε-
οσεβείας, εἰς ἀπορρητὴν ἐναντίαν, εἰς περ-
ποίησιν τῷ ἐνδοξῶν σε, εἰς ἐφύδιον ζωῆς αἰ-
ωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τῷ ἐπὶ τῷ
φωτὶ βίμνῳ τῶ Χριστοῦ σε, δι' ἧς, καὶ
μεθ' ἧς, σοὶ ἡ δόξα καὶ τὸ κράτος, σὺ τῷ
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῶν σε πνεύματι.

Lit. Chrys. Εὐχαριστῶμέν σοι δέσποτα φι-
λόφρονε, εὐεργετὰ τῷ ψυχῶν ἡμῶν, ὅτι—
κατηξίωσας ἡμᾶς τῷ ἐπαραινῶν σε, καὶ ἀπα-

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

tification of our Souls and Bodies, and for an Inheritance in the Kingdom of Heaven, for thou, O God, art our Sanctification, and to Thee we return Glory and Thanksgiving, Father, Son and Holy Ghost.

And the Deacon,

Glory be to Thee, Glory be to Thee, Glory be to Thee, O Christ our King, the only begotten Logos of the Father, that thou hast vouchsafed us Sinners, thy unworthy Servants, to enjoy thy immaculate Mysteries, for the Remission of Sins, and for Life everlasting. Glory be to Thee.

And the Deacon,

Let us again and again, and for ever, pray to the Lord in Peace. Let us pray that the Reception of his holy Mysteries, may be to us, for the averting of every evil Thing, for a Viaticum to eternal Life, for the Communion and Gift of the holy Spirit. *The Priest prays,* Commemorating our most holy, undefiled, superlatively glorious, and blessed Lady, the Mother of God, and Ever-virgin Mary, and all the Saints who have pleased thee from the Beginning of the World; let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* To thee, O Lord.

Priest.

† O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants, and hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World, in the Light of thy Countenance; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom and thy most holy, and good and life-giving Spirit, thou art blessed, for thy most precious

O Lord, who hast vouchsafed to admit us to be Partakers of thy heavenly Table, let not the receiving of thy holy and unspotted Mysteries be to our Condemnation, but keep us, good God, in Righteousness and Holiness, that being made worthy of the Communication of thy holy Spirit, we may obtain a Part, Lot, and Inheritance, with all those Saints who have pleased thee from the Beginning of this World; through the Grace, &c. Peop. Amen.

Priest.

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; ^a we give Thanks to thee" ^b that thou hast vouchsafed" to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, thou art blessed, now and for ever, World without end.

Peop. Amen.

St. Cyril in Catech. Myst. V. The Clementine Liturgy.

Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

Godliness, for the Remission of Sins, and for the Life of the World to come.—

Priest.

O Lord God Almighty—who hearest those who call upon thee with Uprightness—we give Thanks to thee, that thou hast vouchsafed to make us Partakers of thy holy Mysteries, which thou hast bestowed upon us, for the full Assurance of those Things which we rightly know, for our Preservation in Godliness, and for the Remission of our Sins; for the Name of thy Christ is called upon us, and we are joined unto Thee. Thou that hast separated

Lit. Mar. Priest. We give Thanks to thee, O Lord our God, that thou hast made us Partakers of thy holy, unspotted, immortal, and heavenly Mysteries, which thou hast bestowed upon us for the Benefit, Sanctification, and Salvation of our Souls and Bodies; and we pray and beseech thee, O Lord, who art good, and a Lover of Men, to grant that the Communion of the holy Body and precious Blood of thy only begotten Son [add, may be] to us, for Faith that shall not be ashamed, for Love without Dissimulation, for the Fulness of Piety, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for a Viaticum to eternal Life, and for an acceptable Defence at the dreadful Tribunal of thy Christ; through whom, and with whom, to Thee be Glory and Power, together with thy most holy, and good, and life-giving Spirit.

Lit. Chrys. We give Thanks to thee, O Lord, thou Lover of Men, the Benefactor of our Souls, that—thou hast vouchsafed us thy heavenly and im-

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διδόξαται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τῷ
πατρί, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ
εἰς τὰς αἰῶνας τῶν αἰώνων.

Pop. Ἀμήν.

Sacerd. Εἰρήνη πάντων. Pop. Καὶ τῷ πνεύματι σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ
τὰς δόξας σου, ὅτι σοὶ τὰς ἀυχένας ἐκλίνα-
μεν· ἐκλείνον τὴν χεῖρά σου τῇ κρηλατῇ καὶ
πλήρη εὐλογῶν, καὶ εὐλόγησον τὸ λαόν σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ
τὰς δόξας σου, ὅτι σοὶ τὰς ἀυχένας ἐκλίνα-
μεν· ἐκλείνον τὴν χεῖρά σου τὴν κρηλατῇ καὶ
πλήρη εὐλογῶν, καὶ εὐλόγησον τὸ λαόν σου.

St. Cyril in Catech. The Clementine
Myst. V. Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom, and St. Basil.

* * * * * ἀσθεῶν κοινωνίας, ἐ-
νωσον ἡμᾶς μὲν τῶν
καθωστωμένων σοι,
ἐξελχόν ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τῆς ἀγίας
πνεύματος ἐπιφειτήσῃ, τὰ ἀνομήματα ἀπο-
κάλυψεν, τὰ λείποια περσάνει πλήρωσον,
τὰ ἐγνωσμένα κράτιον· τὰς ἱερεῖς ἀμώμας
διαφύλαξον ἐν τῇ λαμβάνᾳ σου· τὰς βασι-
λεῖς διαλήρητον ἐν εἰρήνῃ, τὰς ἀρχοντας ἐν
δικαιοσύνῃ, τὰς αἰετας ἐν εὐκρασίᾳ, τὰς
καρπύας ἐν εὐφορίᾳ, τὸ κόσμον ἐν παναλ-
κειᾷ περσόναι· τὰ ἔθνη τὰ πολεμικὰ περύν-
ον· τὰ πεπλανημένα ἐπιστρέψον· τὸ λαόν
σου ἀγιάσον· τὰς ἐν παρθενίᾳ διαλήρησον·
τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν
ἀγνείᾳ ἐνδωάμωσον· τὰ νήπια ἁδρῶν· τὰς
νεοτελεῖς βεβαίωσον· τὰς ἐν καὶ ηὐχιστῇ παύ-
δουσιν, καὶ τῇ μυστικῇ ἀξίᾳ ἀνάδειξον· καὶ
πάντας ἡμᾶς ἐπισυναγάγε· εἰς τὴν τῆς ἐξ-
ων βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν· μετὰ δὲ σοὶ δόξα, τιμὴ καὶ σέβας, καὶ
τῷ ἁγίῳ πνεύματι, εἰς τὰς αἰῶνας. Ἀμήν.

κατὰ τὴν μυστικὴν ὁρθόδοκον ἡμῶν τὴν ὁδόν,
ἐξελχόν ἡμᾶς ἐν τῷ φόβῳ σου—, φράξον
ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ δια-
θήματα, —ὅτι σὺ εἶ ὁ ἀδικητὴς ἡμῶν, καὶ
σοὶ τὸ δόξαν ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ
υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
τὰς αἰῶνας τῶν αἰώνων. Ρορ. Ἀμήν.

Lit. Bas. Εὐχαριστῶμέν σοι, Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μεγαλειότητι τῆς ἀγίας, ἀ-
χραντῶν, ἀθανάτων, καὶ ἐπερανίων σου μυστη-
ρίων, ἃ ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἀνι-
σμοῦ, καὶ ἰασθὲ τῶν ψυχῶν καὶ τῶν σαρκῶν ἡμῶν·
αὐτὸς δέσποτα τῶν ἀπάντων, δὲς ἡμέας ἡμῖν
τὴν κοινωνίαν τῆς ἀγίας σώματος καὶ αἵματος
τῆς Χριστοῦ σου, εἰς πίστιν ἀκαταίχνητον, εἰς
ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφί-
ας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀπορρη-
τικὴν παντὸς ἐναντίας, εἰς περιποίησιν τῆς ἐλπί-
δος σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ
τῆς φοβερῆς βήματος τῆς Χριστοῦ σου—ὅτι σὺ ὁ
ἀγιατμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ
πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν
αἰώνων.

Diacon.

Τῷ Θεῷ διὰ τῆς
Χριστοῦ αὐτῆς κλίνης,
καὶ εὐλογεῖσθε.

Sacerd.

Ὁ Θεὸς ὁ παντο-
κράτωρ—ὁ φῶς οἱ-

Lit. Mar. Sacerd. — Δέσποτα—ἐξα-
πόσειλον τὴν ἀόρατον σου δεξιάν, τὴν πλήρη εὐ-
λογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκείρη-
σον, δένωσον τῇ θεϊκῇ σου δυνάμει, καὶ πε-
ρίελε ἀφ' ἡμῶν τὴν κακοηθίαν καὶ ἀμαρτανία-
σαρκικῆς ἐπιθυμίας ἐργασίαν· καθάρισσον
τὰς νοητὰς ἡμῶν ὀφθαλμούς τῇ περικαίμενης
ζωφερᾷ ἀνομίας, σιώπῃ ἡμᾶς τῷ παμ-

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

and magnificent Name is blessed and glorified, Father,
Son, and Holy Ghost, now and for ever,
World without end.

Peop. Amen.

Priest. Peace be with you all. *Peop.* And with
thy Spirit.

Deacon.

Let us bow down our Heads to the
Lord.

Priest.

O God, great and wonderful, look
upon thy Servants, who bow down their
Necks unto thee; stretch forth thy
powerful Hand, full of Blessings, and

Deacon.

Let us bow down our Heads to the
Lord.

Priest.

O God, great and wonderful, look
upon thy Servants, who bow down
their Necks unto thee; stretch forth
thy powerful Hand, full of Blessings,

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* * * * * us from the Communion of the Ungodly, unite us with those that are sanctified unto Thee, establish us in the Truth by the Descent of thy holy Spirit, reveal to us what Things we are ignorant of, supply what we are deficient in ; and strengthen us in what we know. Preserve the Priests unblameable in thy Service: keep the Kings in Peace, and the Rulers in Righteousness ; the Air in good Temperature, the Fruits of the Earth in Plenty, and the whole World by thy all-powerful Providence. Pacify the Nations that delight in War ; convert those that are in Error ; sanctify thy People ; preserve those that are in Virginity ; keep those that are married in Fidelity ; strengthen those who live in Chastity ; bring the Infants to adult Age ; confirm the newly initiated ; instruct the Catechumens, and make them worthy of Initiation, and gather us all into thy Kingdom of Heaven, in Christ Jesus our Lord, with whom, to Thee be Glory, Honour, and Adoration, and to the Holy Ghost, World without end. Amen.

Deacon.

Bow down to God through his Christ, and receive the Benediction.

Priest.

O God Almighty, — who dwellest in Light

mortal Mysteries ; direct our way aright, strengthen us in thy Fear—, preserve our Life, make our Steps secure,—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghost, now and ever, World without end. Peop. Amen.

Lit. Bas. We give Thanks to Thee, O Lord our God, for that thou hast made us Partakers of thy holy, unspotted, immortal, and heavenly Mysteries, which thou hast bestowed upon us, for the Benefit, Sanctification, and Healing of our Souls and Bodies. Do thou, O Lord of all, grant that the Communion of the holy Body and Blood of thy Christ may be to us for Faith that shall not be ashamed, for Love without Dissimulation, for the Fulness of Wisdom, for the Healing of our Souls and Bodies, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for an acceptable Defence at the dreadful Tribunal of thy Christ—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghost, now and ever, World without end.

Lit. Mar. Priest.—O Lord,—send forth thy invisible right Hand, full of Blessings, and bless us all. Have Mercy upon us, strengthen us by thy divine Power, and take away from us every evil and sinful Work of fleshly Lust. Inlighten the Eyes of our Minds against the Darkness of Sin that surrounds us: And unite us to the most blessed Assem-

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ καὶ
διὰ πάντος δοξάζωμεν σε ὅτι μόνον ζῶντα καὶ
ἀληθινὸν Θεὸν ἡμῶν τὴν ἀγίαν καὶ ὁμοούσιον τριάδα,
πατέρα, καὶ υἱόν, καὶ τὸ ἅγιον πνεῦμα, νῦν καὶ αἰεὶ, καὶ εἰς τὰς
αἰῶνας τῶν αἰώνων. Exclamatio, σοὶ γὰρ πρέπει
καὶ ὑποφείλεται ἡ σωτὴρ πάντων ἡμῶν δοξολογία, τιμὴ,
καὶ προσκυνήσεις καὶ εὐχαριστία τῷ Πατρὶ, καὶ
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.
Pop. Ἀμὲν.

Diacon.

Ἐν εἰρήνῃ Χριστὸς ψάλλωμεν. Et rursus dicit,

Ἐν εἰρῇ Χριστὸς πορευθῶμεν.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ
καὶ διὰ πάντος δοξάζωμεν σε ὅτι μόνον ζῶντα
καὶ ἀληθινὸν Θεόν· σοὶ γὰρ πρέπει ὁ δόξα,"
τιμὴ, προσκυνήσεις καὶ εὐχαριστία τῷ Πατρὶ,
καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.
Pop. Ἀμὲν.

Diacon.

Ἐν εἰρῇ πορευέσθε.

^a So it is in Lit. Clem. Chrys. and Bas.

^b See Lit. Clem. and Mar. as also Const. Apost. l. viii. c. 6. c. 7. c. 8. c. 9. cited in the next Page.

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

* * * * *

κῶν ἀπρόσιτον, — εὐ-
μενὴς γιόμῳρος ἐπα-
κυσὸν με διὰ τὸ ὀνο-
μά σε, καὶ εὐλόγητον τὰς σοὶ κεκληκότας τὰς
ἐαυτῶν αὐχένας, καὶ δὸς αἰῶτες τὰ αἰτήματά
τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ
μηδένα αὐτῶν ἀπέβλητον ποιήσης ἐκ τῆ βα-
σιλείας σε· ἀλλὰ ἀγιάσον αὐτὰς, φρένη-
σον, σκέπασον, ἀντιλαβῆ, ῥῦσαι τὰ ἀλ-
λότριά, παντὸς ἐχθρῶ· τὰς οἴκας αὐτῶν φύ-
λαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρά-
ρησον· ὅτι σοὶ δόξα, αἰνῶ, μεγαλοπρέπεια,
σέβας, προσκυνήσεις, καὶ τῷ σῷ παιδί· Ἰησοῦ
τῷ Χριστῷ σε, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,
καὶ Βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ
αἰεὶ καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

Diac. ^a Ἀπολύεσθε ἐν εἰρήνῃ.

^a Const. Apost. in dismissing the Penitents, Ἀπολύετε
οἱ ἐν μετάνοιᾳ, Depart ye Penitents.

Κατέχετε ταύτας παραδόσεις ἀσπίδας,
καὶ ἀπερσκόπας ἑαυτὰς διαφυλάξατε τὴν
κοινωνίαν ἑαυτὰς μὴ ἀπορρήξῃτε. μὴ διὰ
μολυσμὸν ἁμαρτίας, τῶν ἱερῶν τῶντων καὶ πνευματικῶν ἑαυτὰς ἀποστερήσῃτε μυστηρίων. ὁ δὲ
Θεὸς τῇ εἰρήνῃς ἀγιάσαι ὑμᾶς ὁλοκληρεῖ, καὶ ὁλόκληρον ὑμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ πνεῦμα
ἐν τῇ παρυσίᾳ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθῇ· ᾧ ἡ δόξα, τιμὴ, καὶ κράτος, σὺν Πατρὶ,
[καὶ τῷ] καὶ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

O 2

μακαρίσω τῷ εὐαρετήσαντι σοὶ συλλέγω·
ἔτι διὰ σε καὶ σὺν σοὶ τῷ Πατρὶ, καὶ τῷ πα-
ναγίῳ πνεύματι, πᾶς ὕμνος, πρέπξις, τιμὴ,
κράτος, προσκυνήσεις τε καὶ εὐχαριστία, νῦν
καὶ αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Diac. Πορεύεσθε ἐν εἰρήνῃ.

Lit. Chrys. & Bas. Ὁ εὐλογῶν τὰς εὐ-
λογητάς σε Κύριε, καὶ ἀγιάζων τὰς ἐπὶ σοὶ
πεποιθότας, σῶτον τὸ λαόν σε, καὶ εὐλόγη-
σον τὴν κληρονομίαν σε· τὸ πλήρωμα τῆ ἐκ-
κλησίας σε φύλαξον, ἀγιάσον τὰς ἀγαπῶν-
τας τὴν εὐπρέπειαν τῆ οἴκας σε· σὺ αὐτὰς ἀν-
τιδόξασον τῇ θεϊκῇ σε δωάμει, καὶ μὴ ἐγ-
καταλίπῃς ἡμᾶς τὰς ἐλπίζουσας ἐπὶ σέ·
εἰρήνην τῷ κόσμῳ σε δώρησαι, ταῖς ἐκκλη-
σίαις σε, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν,
τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σε, ὅτι πᾶσα
δόσις ἀλαθῇ, καὶ πᾶν δῶρημα τέλειον ἀνω-
θέν ἐστὶ, καταβαῖνον ἐκ σε τῷ πατρὶ τῶν
φώτων καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ
προσκυνήσιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ
εἰς τὰς αἰῶνας τῶν αἰώνων. Πορ. Ἀμὲν.

^a Diac. Ἐν εἰρήνῃ προέλθωμεν.

^a Const. Apost. l. viii. c. 6. in dismissing the Cate-
chumens, Προέλθετε οἱ Κατηχούμενοι ἐν εἰρήνῃ· Depart ye
Catechumens in peace. Ib. c. 7. in dismissing the Ener-
gumens, Προέλθετε οἱ Ἐνεργούμενοι· Depart ye Energumens.
Ib. c. 8. in dismissing the Competentes, Προέλθετε οἱ
Φωλιζόμενοι· Depart ye Candidates for Baptism. Note,
In these two Lit. of Chrys. and Bas. this is put before
the Blessing, most preposterously, notwithstanding of
the trifling Reason given for it in Note Goar. p. 154.
And therefore I have placed it as it certainly has been
at first, and as it is in the Lit. Ja. Clem. and Mar.

The present Liturgy of St. James.

bles thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, ^{the}_{our} only living and true God; the holy and consubstantial Trinity, Father, Son, and Holy Ghost, now and ever, World without end. *The Exclamation,* For to thee, O Father, belongs, and is due from us all, ^{Glory,}_{Doxology,} Honour, Adoration, and Thanksgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

Let us sing in the Peace of Christ. *And again,*
Let us Depart in the Peace of Christ.

The ancient Liturgy of the Church of Jerusalem.

and bless thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; for to thee, O Father, belongs a Glory," Honour, Adoration and Thanksgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

^b Depart in Peace.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

* * * * * inaccessible, — be
favourable and
hear me for thy
Name's Sake, and bleſs thoſe who have
bowed down their Necks unto Thee;
grant them the Requeſts of their Hearts
that are expedient for them, and ſuffer
none of them to be rejected from thy
Kingdom, but ſanctify them, keep,
protect, and aſſiſt them, and deliver
them from the Adverſary, and from
every Enemy; guard their Houſes, and
defend their coming in and their going
out. For to Thee belongs Glory,
Praise, Maſteſty, Worſhip, and Ado-
ration, and to thy Son Jeſus, thy
Chriſt, our Lord, and God, and King,
and to the holy Ghoſt, now and ever,
World without end. Amen.

Deac. ^a Depart in Peace.

Hold faſt theſe Traditions uncor-
rupted, and keep yourſelves without
Offence. Do not cut off yourſelves from

Communion; neither deprive yourſelves of theſe holy and ſpiritual Myſteries
by the Pollution of Sin. And the God of Peace ſanctify you intire, and may
your whole *Man*, Body, Soul, and Spirit be preſerved unto the Coming of our
Lord Jeſus Chriſt. To whom be Glory, Honour, and Power, with the Fa-
ther, [and the Son] and the holy Ghoſt, now and ever, World without end.
Amen.

bly of thoſe who have pleaſed Thee; for
through Thee, and with Thee to the
Father, and to the moſt holy Spirit be-
longs all Praise, Honour, Power, Ado-
ration, and Thankſgiving, now and
ever, World without end.

Deac. Depart in Peace.

Lit. Chryſ. and Baſ. O Lord, who
bleſſeſt them that bleſs Thee, and ſanc-
tifieſt them that truſt in Thee; ſave
thy People, and bleſs thine Inheritance.
Preſerve the whole Body of thy Church;
ſanctify thoſe who love the Beauty of
thy Houſe, reward them with Glory
by thy divine Power, and do not for-
ſake us who hope in Thee. Give
Peace to thy World, to thy Churches,
to the Prieſts, to our Kings, to the
Army, and to all thy People; for every
good Donation, and every perfect Gift
is from above, deſcending from Thee,
the Father of Lights; and to Thee we
return Glory, Thankſgiving, and Ado-
ration, Father, Son, and holy Ghoſt,
now and ever, World without end.
Peop. Amen. ^a Deac. Let us depart
in Peace.

The APPENDIX,

Containing the Prayers mentioned in the Preface, p. 2. and 3.

NUMB. I.

The Petitions of the Προσφώνησις ὑπὲρ τῶν πιστῶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. James which precedes the Anaphora.

EN εἰρήνῃ τῇ Κυρίᾳ δεηθῶμεν.
Ἵπὲρ τῆ ἀνωθεν εἰρήνης, καὶ τῆ
σωτηρίας τῶν ψυχῶν ἡμῶν, τῇ Κυρίᾳ δε-
ηθῶμεν.

Ἵπὲρ τῆ εἰρήνης τῇ σύμπαντι κόσμῳ,
καὶ ἐνώσεως παστῶν τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν,
τῇ Κυρίᾳ δεηθῶμεν.

* *

Ἵπὲρ σωτηρίας καὶ ἀντιλήψεως παντὸς τῆ
φιλοχρίστου λαοῦ, τῇ Κυρίᾳ δεηθῶμεν.

* †

Ἵπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρή-
σεως τῶν πλημμελημάτων ἡμῶν, καὶ τῇ ῥυσ-
θῆναι ἡμῶς ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου καὶ ἀνάγκης καὶ ἐπανάστασεως ἐχθρῶν,
τῇ Κυρίᾳ δεηθῶμεν.

Ἵπὲρ τῶν καρποφορούντων καὶ καλλιεργούν-
των ἐν ταῖς ἁγίαις τῶν Θεῶν ἐκκλησίαις, [καὶ]
μνησθέντων τῶν πονηρῶν χρηρῶν καὶ ἐρφανῶν,
ξένων καὶ ἐπιδομένων, καὶ τῶν ἐντειλαμένων ἡμῖν
ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς,
τῇ Κυρίᾳ δεηθῶμεν.

Ἵπὲρ τῶν ἐν γήρᾳ καὶ ἀδυναμίᾳ ὄντων νο-
σούντων, καμνούντων, καὶ τῶν ὑπὸ πνευμάτων
ἀκαθάρτων ἐνοχλημένων, τῷ Θεῷ τῇ Θεῷ
ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τῇ Κυ-
ρίᾳ δεηθῶμεν.

* * Here should come in the Petitions for the Clergy.

LET us pray to the Lord in Peace.
Let us pray to the Lord for that
Peace which is from above, and for the
Salvation of our Souls.

Let us pray to the Lord for the Peace
of the whole World; and for the U-
nion of all the holy Churches of God.

* *

Let us pray to the Lord for all the
People who love Christ, that he would
save them and help them.

* †

Let us pray to the Lord for the Re-
mission of our Sins and the Forgiveness
of our Transgressions; and that we may
be delivered from all Affliction, Wrath,
Danger, and Necessity, and from the
Assaults of our Enemies.

Let us pray to the Lord for those
who bring forth Fruit and do good
Works in the holy Churches of God,
[and] who are mindful of the Poor; for
the Widows and Orphans, Strangers and
indigent Persons, and for those who de-
sire to be remembered in our Prayers.

Let us pray to the Lord for the
Aged and Infirmary; and for the Sick and
Diseased, and those who are infested with
unclean Spirits, that God would speedily
send them Health and Deliverance.

* † And here for the civil Powers.

Ἵπὲρ τῆ ἐν παρθενίᾳ καὶ ἀγνείᾳ, καὶ ἀσκήσει, καὶ [τῇ] ἐν σεμνῷ γάμῳ διαγίντων [[καὶ τῇ ἐν ἔρεσι, καὶ ἀπηλαίῃς, καὶ ταῖς ὁπαῖς τῇ γῆς ἀγωνιζομένων ὁσίων πατέρων καὶ ἀδελφῶν]] τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τῇ ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δαλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ εὐκρασίας αἱρῶν, ὁμβρῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ ὑπὲρ τῆς τεφάνους τῆς ἐν αὐτῇ, τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ τῶν παρόντων καὶ σπουδευομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σωδὴς, καμάρης, καὶ προθυμίας αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καλαπονεμένης, ἐλέους καὶ βοηθείας θεῆς ἐπιδομένης, καὶ ἐπιστροφῆς τῇ πεπλανημένων, ὁμολογίας τῷ ἀσθενούντων, ἀναρρώσεως τῶν αἰχμαλώτων, [καὶ] ἀναπαύσεως τῶν προκειμένων πατέρων τε καὶ ἀδελφῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ τῆς εἰσακοσθῆναι καὶ εὐπρόσδεκτον γινώσκειν τῶν δεινῶν ἡμῶν ἐνώπιον τοῦ θεοῦ, καὶ τῆς καλαπεμφθῆναι ἡμῖν πλεῖστα τὰ ἐλέη καὶ τὰς οἰκτιρμοὺς αὐτοῦ, τῷ Κυρίῳ δεηθῶμεν.

Let us pray to the Lord for those who are in Virginity and Chastity, for the Asceticks, and for those who live in honourable Marriage [and for our holy Fathers and Brethren who sustain a great Conflict in Mountains, and Dens, and Caves of the Earth.]]

Let us pray to the Lord for all Christians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Banishment, in Prisons, or in hard Slavery, that they may return in Peace.

Let us pray to the Lord for temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth, and for the whole Circle of the Year.

Let us pray to the Lord for our Fathers and Brethren who are present, and join in Prayer with us in this holy Hour, and at all Times, that their Diligence, Labour, and Alacrity may be accepted of God.

Let us pray to the Lord for every Christian Soul under Affliction or Calamity, and who stand in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: [and] for Rest to our Fathers and Brethren who are gone before us.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.

N U M B. II.

The Bidding-Prayer which I have conjectured to be the second of the two Prayers *Ἀφ' ὧν προσφώνησεως* mentioned in Can. 19. *Con. Laod.* as we have it in that Part of the Lit. of St. James which precedes the Anaphora. See it also as in Lit. *Chryf.* and *Baf. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, οἱ πάντες ὡς τὸ Κυρίῳ διαιδεῖν αἰτησώμεθα.

Ἄγγελον εἰρηνικός, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τῷ Κυρίῳ αἰτησώμεθα.

Συγχώρησιν καὶ ἀφίσει τῶν ἁμαρτιῶν καὶ τῶν πλημμελιῶν ἡμῶν παρὰ τῷ Κυρίῳ αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εὐχρηστὴ τῷ κόσμῳ, παρὰ τῷ Κυρίῳ αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελεῖν, παρὰ τῷ Κυρίῳ αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνάδυνα, ἀνεπαίσχυτα, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τῷ φοβερῷ καὶ φρικτῷ βήματι τῷ Χριστῷ, αἰτησώμεθα.

—Ἐαυτὰς καὶ ἀλλήλους—τῷ Θεῷ παρασώμεθα.

The same Bidding-Prayer as it is in *Const. Apost.* l. viii. c. 37.

Αἰτησώμεθα ὡς τὸ Κυρίῳ τὰ ἐλεῆ αὐτῶ καὶ τὰς οἰκτιρμὰς.

Τὸν ἔρθρον τῶτον, καὶ τὴν ἡμέραν εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τὴν παρεπιδημίας ἡμῶν.

Τὸν Ἄγγελον τὸν ἐπὶ τῇ εἰρηνίᾳ, [add, from c. 36. τὰ καλὰ καὶ τὰ συμφέροντα] Χριστιανὰ τὰ τέλη ἵλεον καὶ εὐδόκῃ τὸν Θεόν.

Ἐαυτὰς καὶ ἀλλήλους τῷ ζῶντι Θεῷ ὡς τὸ μόνον αὐτῷ παρασώμεθα.

This, as it is the simplest, is therefore the ancientest Form, the former being plainly taken from it, or rather being the very same Form paraphrased, and, I think, without receiving thereby any real Improvement; for the third Petition there answers to the first here, and the fifth there, to the last Part of the second here; and the last Part of the sixth there, to the last Part of the third here.

—Let us all beg of the Lord that we may pass this whole Day perfect, holy, in Peace and without Sin.

Let us beg of the Lord the Angel of Peace, a faithful Guide, a Guardian of our Souls and Bodies.

Let us beg of the Lord the Pardon and Remission of our Sins and Transgressions.

Let us beg of the Lord what Things are good and profitable to our Souls, and Peace to the World.

Let us beg of the Lord that we may accomplish the remaining Time of our Life in Health and Peace.

Let us beg a Christian End of our Life, without Sorrow or Shame; and a good Apology at the dreadful and terrible Tribunal of Christ.

Let us commend ourselves and one another—to God.

Let us beg of the Lord his Mercies and Compassions.

Let us beg of the Lord that we may pass this Morning and this Day, and all the Time of our sojourning in Peace and without Sin.

Let us beg of the Lord the Angel of Peace; [add, from c. 36. what Things are good and profitable;] a Christian End; and that we may have God propitious and benevolent to us.

Let us commend ourselves, and one another to the living God, through his only begotten Son.

NUMB. III.

A Form of the Εὐχὴ Ἀσιωπῆς, or Silent Prayer, as in the Liturgy of St. James, which is the same with that in St. Basil's, excepting the Variations marked at the Foot of the Page.

Κύριε ὁ Θεὸς *, ὁ κτίσας ἡμᾶς, καὶ ἀγα-
γὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν
ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν
ἐργασιῶν μυστηρίων ἀποκάλυψιν, ^α καὶ ^β θέ-
μεν ^γ ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ
δυνάμει τῆς ^δ παναγίας σου πνεύματος ^ε· ἵνα
κησὼν ^ς δέσποτα * ἡμεῖς διακόνες τῆς
καινῆς σου διαθήκης, λειψήσῃς τὴν ^ζ ἀχραν-
των σου μυστηρίων, ^η καὶ ^θ πρόσδεξαι ἡμᾶς
προσεγγίζοντάς τῳ ἁγίῳ σου θυσιαστηρίῳ,
καὶ τὸ πλῆθος τῶν ἐλέους σου ἵνα ^ι ἄξιοι
ἡρώμεθα ^κ τῷ προσφέρειν σοι ^λ δῶρα τε καὶ θυ-
σίας ^μ ὑπὲρ τε ἑαυτῶν καὶ τῶν λαῶν ἀνομη-
μάτων ^ν καὶ δὸς ἡμῖν Κύριε, μετὰ παύσης φόβου καὶ συνει-
δήσεως καθαρώς προσκομίσαι σοι τὴν πνευματικὴν ταύ-
την καὶ ἀναιμάκην θυσίαν ^ξ ἣν προσδεξάμενος εἰς
τὸ ἅγιον καὶ ὑπερεργάσιον καὶ νοερὸν σου θυσια-
στήριον, εἰς ὁσμὴν εὐωδίας ^ο πνευματικῆς ἀγι-
καλάπεμψον ἡμῖν τὴν χάριν τῆς ^π παναγίας
σου πνεύματος ^ρ· ^σ ναὶ ὁ Θεὸς ἐπίβλεψεν ἐφ'
ἡμᾶς *, καὶ ἐπίδε ἐπὶ τὴν ^ς λογικὴν λατρείαν
ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω
^τ Ἀβὴλ τὰ δῶρα, Νῶε τὰς θυσίας * Μωσέως καὶ Ἀαρὼν
τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, ^θ Δαβὶδ τὴν μετάνοιαν,
Ζαχαρίαν τὸ θυμίαμα ^ι ὡς προσεδέξω ἐκ
τῶν χειρῶν ^κ τῶν * Ἀποστόλων σου ^λ τὴν ἀληθινὴν
ταύτην λατρείαν, ἕτω ^μ πρόσδεξαι καὶ ἐκ
τῶν χειρῶν ἡμῶν τὰ ἁμαρτωλῶν * τὰ ^ν προκεί-
μενα ^ξ δῶρα ταῦτα ἐν τῇ κρηστότητι σου ^ο καὶ
δὸς γινώσκειν τὴν προσφορὰν ἡμῶν ἐπρόσδεκτον, ἡγιασ-

O Lord * God, who hast created us,
and brought us into this Life; who hast
shewed us the Way of Salvation, hast re-
vealed to us thy heavenly Mysteries ^α and ^β
placed us in this Ministry by the Power of
thy ^γ most ^δ holy Spirit, be pleased, O Lord,
that we may be Ministers of thy new Co-
venant, and Dispensers of thy ^ε unspotted ^ς
Mysteries; ^η and ^θ receive us, who are ap-
proaching thy holy Altar, according to
the Multitude of thy Mercies: *grant*
that we may be worthy to offer unto thee
^ι Gifts and Sacrifices ^κ for our own Sins ^λ and
for the Sins of the People; ^μ and grant us, O
Lord, with all Fear and a pure Conscience, to offer unto
thee this spiritual and unbloody Sacrifice, *and do*
thou, receiving it upon thy holy ^ν and hea-
venly ^ξ and intellectual Altar, for a sweet
smelling ^ο spiritual ^π Savour, send down the
Grace of thy ^ρ most ^ς holy Spirit upon us ^τ,
even so, O God, ^θ look upon us * and look
upon this our ^ι reasonable ^κ Service, and receive
it, as thou didst receive the Gifts of *Abel*, the Sacri-
fices of *Noah*, * the priestly Ministrations of *Moses*
and *Aaron*, the Peace-offerings of *Samuel*, ^λ the Re-
pentance of *David*, the Incense of *Zacharias*, ^μ
as thou didst accept this true Worship
from ^ν the Hands of ^ξ thy * Apostles, so of
thy Goodness ^ο accept these Offerings ^π
lying before thee ^ρ from the Hands of us
Sinners ^ς and grant that our Offering may be ac-
ceptable, being sanctified by the holy Ghost, for the

* Ἡμῶν, our. ^α Σὺ εἶ ὁ, thou art he who. ^β Πνευμάτιος σου τῷ ἁγίῳ, of thy holy Spirit. ^γ Δὴ Κύριε.
* Τῇ. ^δ Ἁγίῳ, holy. ^ε Deest. ^ς Γενώμεθα ἄξιοι. ^η Τὴν λογικὴν ταύτην καὶ ἀναιμάκην θυσίαν, this
reasonable and unbloody Sacrifice. ^θ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, for our own Sins. ^ι Deest. ^κ Deest.
^λ Deest. ^μ Ἁγίῳ, holy. ^ν Deest. ^ξ Ὁ Θεός, O God. ^ο Deest. ^π Ἀβραὰμ τὰς ὀλοκαυτώσεις, the
whole Burnt-Offerings of Abraham. ^ρ Deest. ^ς Ἁγίῳ σου, thy holy. ^τ Deest.
^θ Deest. ^ι Πρόσδεξαι, accept. ^κ Deest. ^λ Κύριε, O Lord ^μ Deest.

μὲν ἐν πνεύματι ἀγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημμε-
λημάτων καὶ τῶν τῶ λαῷ ἀνομιμάτων, καὶ εἰς ἀνάπαυσιν τῶν
προσκοιμημένων ψυχῶν. Ἰνὰ ὃ καὶ ἡμεῖς οἱ ταπεινοί,
καὶ ἀμαρτωλοί, καὶ ἀνάξιτοι δοῦναι σε καὶ ἀξιωμαθῆναι
"ἀδόλως" λειψογῆναι * τῷ ἀγίῳ σε θυσι-
ατηρίῳ "λάβωμεν" τὸ μισθὸν τῶν πονηρῶν καὶ
φρονίμων οἰκονόμων, β καὶ εὐρωμεν χάριν καὶ ἰκεως,
ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς
σε τῇ δικαίᾳ γ καὶ ἀδελφῇ.

γ Deest.

* Deest.

* Ἀμέμπτως, without blame.

α Εὐρωμεν, we may find.

β Deest.

γ Deest.

Note, The *Laodicean* Canon appoints the Εὐχή διὰ σιωπῆς, or *Silent Prayer*, to be before the two Prayers διὰ προσηφηνήσεως, without mentioning any other Prayer to be said by the Priest καθ' ἑαυτὸν, by himself, immediately before the Anaphora, as in the *Apost. Const.* on the other hand the *Ap. Const.* which mention this last Prayer, say nothing of the former; whence in calling this a Form of the Εὐχή διὰ σιωπῆς I have supposed it to be the same Prayer intended by both, though they differ in the Time appointed for using it: But if they were really different, and so both of them used, which is not improbable, then the first must be understood of a Space allowed for the People to put up to God in secret such Petitions as respected each one's particular Circumstances, and more immediate Concerns, (for even such private Prayers were thought more prevalent when put up in the publick Assemblies, than when they were alone in their Closets; see *Dodwell's Furth. Pross.* §. 13.) and if so, then it does not admit of any Form *: On this Supposition therefore this above Prayer cannot be called a Form of the Εὐχή διὰ σιωπῆς in the *Laod. Can.* but of the Priest's Prayer καθ' ἑαυτὸν in the *Apost. Const.*

* See Bingham, B. xv. c. i. p. 569, 570.

N U M B. IV.

The Prayer intituled Εὐχή τῇ ἐνάρξεως in that Part of the Liturgy of St. James which precedes the Anaphora, and which I suppose to have been taken from the Priest's Prayer for the Competentes.

Εὐεργέτα βασιλεῦ τῶν αἰώνων καὶ τῇ κλη-
σεως ἀπάσης δημιουργε, πρόσδεξαι * [προση-
φηνῶ σοι διὰ τοῦ Χριστοῦ σε τὴν ἐκκλησίαν σου] ἐκάστω
α τὸ συμφέρον ἐκπλήρωσον ἁγία πάντας
εἰς β τελειότητα, καὶ ἀξίους * [ἡμᾶς] ἀπεργά-
σαι τῇ χάριτι γ τῇ δ ἁγίᾳ σου, δ ἐπισυν-

O thou beneficent King of Ages, the Maker of all Creatures; receive * [thy Church which is approaching to Thee through thy Christ], fulfil what is α profitable to every one of them; conduct them all to β Perfection; and make * [us] worthy of the Grace of thy γ Sanctification, δ ga-

* I suppose this to have been τὸς δούλους σε τότε τὸς προσιόντας τῷ ἀγίῳ σε φώτισμα, these thy Servants who are approaching to thy holy Baptism; or perhaps τ. δ. σ. τ. τ. προσελθόντας τῇ ἀγίᾳ σε ἐκκλησίᾳ, these thy Servants who come as Proselytes to thy holy Church, as in *Orat. ad faciend. Catech.* in *Goar's Euch.* p. 346.

α In the Bidding-Prayer for the Catechumens, *Const. Apost. l. viii. c. 6.* ἵνα—δῶ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, that—he will give them those Desires of their Hearts that are profitable to them.

β *Clem. Alex. Pæd. l. i. c. 6.* Ἀναγεννηθέντες γὰρ εὐθὺς τὸ τέλειον ἀπειλήφαμεν, being regenerated we immediately received Perfection. Ib. Βαπτίζομενοι—τελειώμεθα, being baptized—we are made perfect. Ib. Καλεῖται δὲ πολλαχῶς τὸ ἔσθαι τῷ το, χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λελόν; this Work is called by many Names, Grace, Illumination, Perfection, and the Laver.

* 1. Αὐτὸς, them.

γ Παρασκευάσον ἀξίους γινέσθαι τῆς πνευματικῆς σε δωρεᾶς, prepare them that they may become worthy of thy spiritual Gift. *Const. Apost. l. viii. c. 8.* in the Prayer for the Competentes. *Goar. Euch. p. 346.* Ὁδηγήσον εἰς ἀγιασμόν τῷ Χριστῷ σε, conduct them to the Sanctification of thy Christ. *Clem. Alex. p. 113.* Τελειῖται δὲ τῷ λυτρῷ μόνῳ, καὶ τῷ πνεύματι τῇ καθάρᾳ ἀγιάζεται, he is perfected by the Laver alone, and sanctified by the Descent of the Spirit.

δ *Const. Apost.* in the Bidding-Prayer for the Competentes, ὅπως ὁ Κύριος—
συνκαταλέξη

αἵτων * [us] ἐν τῇ ἁγίᾳ σου Ἐκκλησίᾳ,
 ἣν περιεποιήσω τῷ τιμίῳ αἵματι τῷ μονο-
 γενεῖ σου υἱῷ, Κυρίῳ ᾧ καὶ σωτῆρι ἡμῶν
 Ἰησοῦ Χριστῷ, μεθ' οὗ εὐλογητὸς εἰ καὶ δεδοξ-
 ασμένῳ σὺ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ
 σου πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τὰς
 αἰῶνας.

συγκαταλίξῃ αὐτὸς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτῇ Ἐκκλησίᾳ, *that the Lord would—number them with those that are saved in his holy Church.* And in the Prayer itself after what is set down above follows, καὶ τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, *of being gathered with those that are saved.*

* 1. Αὐτὸς, *them.*

N U M B. V.

The Prayer intituled Εὐχὴ τῆ ἱλατμῆς, which we have in the End of the Liturgy of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τῆ Θεῆς τῆ ζω-
 τῆς, ^a ἀμνὲ καὶ ποιμῆν' ὁ αἵρων τὴν ἁμαρτίαν
 τῆ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφει-
 λίταις χαρυσάμενός, καὶ τῇ ἁμαρτωλῷ τὴν
 ἄφεσιν τῇ ἁμαρτιῶν αὐτῆς δὲς, ὁ τὴν ἴασιν
 τῷ παραλυτικῷ δωρησάμενός, σὺ τῇ ἀφέ-
 σι τῇ ἁμαρτιῶν αὐτῆς· ἄνες, ἄφες, συγχώ-
 ρησον ὁ θεὸς τὰ πλῆμμελήματα ^b ἡμῶν τὰ
 ἐκέσια, τὰ ἀκέσια· τὰ ἐν γνώσει, τὰ ἐν
 αἰγνοίᾳ· τὰ ἐν παραβασί καὶ παρακοῇ γενό-
 μενα ^c ἃ οἶδ' ὁ πνεῦμά σου τὸ πανάγιον ὑπὲρ τὰς δυνά-
 μεις καὶ ἔτι ^d τῶν ἰηλοῶν σου· ὡς ἀνθρώποι σάρκα
 φορέντες, καὶ τὸν κόσμον τέτον οἰκοντες, ἢ ἐκ τῆς
 διαβόλης ἐπλανηθήσαν, εἴτε ἐν λόγῳ, ἢ ἐν ἔργῳ,
 ἢ ἐν ὑπὸ κατάραν ὑπέπισαν, ἢ τῷ ἰδίῳ ἀναδήματι,
 * παρακαλῶ καὶ δέομαι· τὴν ἄφατόν σου φι-
 λανθρωπίαν τῷ μὲν λόγῳ λυθῆναι, συγχω-
 ρηθῆναι δὲ αὐτοῖς τῷ ὅρκῳ καὶ τῷ ἰδίῳ ἀναδήματι.

O Lord Jesus Christ, the Son of the living God, ^a the Lamb and the Shepherd" who takest away the Sin of the World, who didst graciously remit to the two Debtors what they owed thee, and to the Woman who was a Sinner didst give the Pardon of her Sins, who with the Forgiveness of the Sins of the Paralytick didst grant him also a Cure of his Disease; remit, pardon, and forgive, O God, the Sins which ^b [we] have committed willingly or unwillingly, with Knowledge or through Ignorance, by Transgression and Disobedience, ^c which thy most holy Spirit knows thy Servants to have been guilty of; and wherein so ever, as Men clothed in Flesh, and Inhabitants of this World, or by the Fraud of the Devil they have been led astray ^d from thy Com-
 mands" in Word or Deed, or if they have become obnoxious to any Curse, or to any Imprecation upon themselves, ^e I pray and beseech" thee of thy ineffable Love to Man that they may be absolved by thy Word, and re-

* 1. Ποιμὴν καὶ ἀμνὲ, the Shepherd and the Lamb, as in *Goar. Euch.*

^b Deest *Goar. Euch.*

^c 1. As

in *Goar.* παρὰ τῶν δούλων σου τούτων, these thy Servants, in the Translation these Words must come in at (^b) instead of *we*, which is therefore put in Hooks.

^d Deest *Goar.*

^e I would rather incline to think

this should be in the Plural, παρακαλῶμεν καὶ δέομεθα, *we pray and beseech.* See Note following.

κτ' τὴν σὺν αἰσθησίνην. Ναὶ δέωποτα
Κύριε εἰσάκουσον τῆς δεήσεως ἡ μὲν ὑπὲρ
τῶν δούλων σου, καὶ πατέρων ὡς ἀμνηστικῶν
τὰ ἐπαισμένα αὐτῶν ἀπαντᾷ· ἡ συγχώρησον
αὐτοῖς πᾶν πλημμέλημα ἐκείνῳ τε καὶ ἐκείνῳ· ἀπάλ-
λαξον αὐτὰς τῆς αἰωνίας κολάσεως. σὺ γὰρ

leased from the Oath, and Imprecation upon them-
selves, according to thy great Goodness.
Even so, O Lord, hear ἡ my Supplica-
tion for thy Servants, and as thou dost
not delight in the Remembrance of Evil,
overlook all their Offence, ἡ forgive all
their Sins voluntary and involuntary· and deliver
them from eternal Punishment. For

ἡ This is in the Plural in Goar, ἡμῶν, our.

ἡ Deest Goar.

NUMB. VI.

Ἦμῶν Ἑωθινός, M. S. Alex.

Δόξα ἐν ὑψίστοις Θεῷ,
Καὶ ἐπὶ γῆς εἰρηνῇ,
Ἐν ἀνθρώποις εὐδοκίᾳ.
Ἄινῶμέν σε,
Εὐλογῶμέν σε,
Προσκυνῶμέν σε,
Δοξολογῶμέν σε,
Εὐχαριστῶμέν σοι,
Διὰ τὴν μεγάλην σου δόξαν,
Κύριε βασιλεῦ
Ἐπεράνιε,
Θεὲ πατὴρ παντοκράτωρ
Κύριε υἱὲ μονογενὲς
Ἰησοῦ Χριστέ,
Καὶ ἅγιον Πνεῦμα.
Κύριε ὁ Θεός,
Ὁ ἀμνὸς τοῦ Θεοῦ
Ὁ υἱὸς τοῦ Πατρὸς,
Ὁ αἶψαν τὰς ἀμαρτίας τοῦ κόσμου,
Ἐλέησον ἡμᾶς·
Ὁ αἶψαν τὰς ἀμαρτίας τοῦ κόσμου
Πρόσδεξαι τὴν δέησιν ἡμῶν·
Ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρὸς,
Ἐλέησον ἡμᾶς.
Ὅτι σὺ εἶ μόνος ἅγιος,
Σὺ εἶ μόνος Κύριος,
Ἰησοῦς Χριστός,
Εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Προσευχὴ Ἑωθινή, Const. Apost.

Δόξα ἐν ὑψίστοις Θεῷ,
Καὶ ἐπὶ γῆς εἰρηνῇ,
Ἐν ἀνθρώποις εὐδοκίᾳ.
Ἄινῶμέν σε, ἡμῶν σε,
Εὐλογῶμέν σε,
Δοξολογῶμέν σε
Προσκυνῶμέν σε, διὰ τὴν μεγάλην ἀρχιερέως
ἐν τὸν ὅλα Θεόν, ἀγένητον ἵνα, ἀπρόσιτον μόνον.

*
Διὰ τὴν μεγάλην σου δόξαν,
Κύριε βασιλεῦ
Ἐπεράνιε,
Θεὲ πάτερ παντοκράτωρ

*
*
*
Κύριε ὁ Θεός
Ὁ πατὴρ τοῦ Χριστοῦ,
Τὸ ἀνάμνησ ἀμνός,
Ὁς αἶψαι τὴν ἀμαρτίαν τοῦ κόσμου,
*

*
Πρόσδεξαι τὴν δέησιν ἡμῶν
Ὁ καθήμενος ἐπὶ τῶν χειρῶν.
*

Ὅτι σὺ μόνος ἅγιος,
Σὺ μόνος Κύριος
Ἰησοῦς, Χριστός τῷ διὰ πάσης γυντῆς φύσει, τῷ
Βασιλεῖ ἡμῶν
Δι' ἡ σοὶ δόξα, τιμὴ, καὶ σέβας.

εἰ ὁ ἐντεῖλα μὲν ἡμῖν λέγων, ἔτι, ὅσα ἀν-
 λύσει ἐπὶ τῇ γῆς, ἔσαι λελυμένα ἐν πῆς
 ἔρχοις· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τῶ
 ἐλεῖν καὶ σώζειν καὶ ἀφίεναι ἀμαρτίας διωά-
 μν, καὶ παρέπει σοι ἡ δόξα σὺν τῷ ἀνά-
 ρχῳ Πατρὶ καὶ τῷ ζῶοντι Πνεύματι, νῦν καὶ
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
 Ἀμήν.

thou art he who hast enjoin'd us, say-
 ing, whatsoever ye shall loose on Earth
 shall be loosed in Heaven; thou art our
 God, a God who hast Power to have
 mercy, to save, and to forgive Sins; and
 to Thee, with thy unoriginate Father,
 and life-giving Spirit, belongs Glory, now
 and ever, World without end. Amen.

N U M B. VI.

The Morning Hymn, M. S. Alex.

Glory be to God in the Highest,
 And on Earth Peace,
 Good-will toward Men.

We praise thee,
 We blest thee,
 We worship thee,
 We glorify thee,
 We give Thanks to thee,

For thy great Glory,
 O Lord
 Heavenly King,
 God the Father Almighty:
 O Lord the only begotten Son
 Jesus Christ,
 And holy Ghost.
 O Lord God,
 Lamb of God,
 Son of the Father,
 Who takest away the Sins of the World,
 Have mercy upon us;
 Thou that takest away the Sins of
 the World,

Receive our Prayer;
 Thou that fittest at the right Hand
 of the Father,
 Have mercy upon us.
 For thou only art holy,
 Thou only art the Lord,
 Jesus Christ
 To the Glory of God the Father.

The Morning Prayer. Const. Apost.

Glory be to God in the Highest,
 And on Earth Peace,
 Good-will toward Men.

We praise thee, we sing Hymns to thee,
 We blest thee,
 We glorify thee,

We worship thee by the great High-Priest;
 thee the true God, the one unbegotten, who alone
 art inaccessible,

*
 For thy great Glory,
 O Lord
 Heavenly King,
 God the Father Almighty:

*
 *
 *
 O Lord God
 The Father of Christ
 The immaculate Lamb
 Who takest away the Sin of the World,

*
 *

Receive our Prayer,
 Thou that fittest upon the Cherubim:

*
 For thou only art holy,
 Thou only art the Lord

Jesus, the Christ of the God of all created
 Nature, and our King.

By whom to thee be Glory, Honour
 and Worship.

N U M B. VII.

I had, for my own Satisfaction, drawn out the Translation of this ancient Liturgy by itself, adding to it such Rubricks as appeared suitable, together with a few marginal Notes for illustrating some Particulars: And having shewn it to some worthy Friends, I was advised by them to insert it in the End of this Appendix, that the *English* Reader may have an easier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to see how much it is preferable to any of our modern Forms.

AN
OFFICE

FOR THE

Sacrifice of the HOLY EUCHARIST,

BEING THE

ANCIENT LITURGY

OF THE

Church of *Jerusalem*.

TO WHICH

PROPER RUBRICKS are added for Direction,

AND

Some few NOTES at the Foot of the Page, &c.

OF THE

FOR THE

Sacrament of the Holy Eucharist,

BEING THE

ANCIENT LITURGY

OF THE

Church of Jerusalem.

TO WHICH

Proper Rubrics are added for Direction,

AND

Some few Notes at the Foot of the Page, &c.

The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

NONE but the * Faithful are to be present at this Office. And if any of these shall fall into any Crime for which he ought to do Penance, the Priest, having Knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred betwixt any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespassed against him, and to make amends for all that he himself hath offended; and the other will not be persuaded to a Reconciliation; the Priest in that Case ought to admit the Person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after at the farthest.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin the † Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent Thing provided for that purpose; and putting the Wine into the Chalice, or into Flagons provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the

Prothesis, and cover them with a fair white linen Cloth.

¶ At the Beginning of the Eucharistick Service, the Priest standing at the Altar, and the People with their Faces towards it: [The Deacon shall bring ‡ Water to the Priest, who shall wash his Hands therein, saying,

I will wash my Hands in Innocency,
and so will I compass thine Altar,
O Lord.

Then] The Deacon, being turned to the People, shall say with a loud Voice,

Let none of those who ought not to
join in this Service stay.

Let none have ought against any one.

Let none come in Hypocrisy.

* [Salute one another with the
holy Kifs.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.

Then the Priest being turned to the People shall say,

The Peace of God be with you all.

Answ. And with thy Spirit.

Then the Deacon shall say,

Let us present our Offerings to the
Lord with Reverence and godly Fear.

‡ This as it is an ancient, so is a very innocent and significant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

* Note, This is not to be used but in such Churches or Chapels as are so ordered as that the Men and Women sit separate, as they ought to do. As to the Antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

Q

Then

* Note, The Word Faithful is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Hereticks and Schismatics.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.

Then † [shall the People kneel, and] ‡ “ The
 “ Priest shall begin the Offertory, turning himself to
 “ the People, and saying one or more of these Sen-
 “ tences following, as he thinketh most convenient
 “ in his Discretion ||.

“ In Process of Time it came to pass,
 “ that *Cain* brought of the Fruit of
 “ the Ground an Offering unto the
 “ Lord; and *Abel* he also brought of
 “ the Firstlings of his Flock, and of
 “ the Fat thereof: And the Lord had
 “ respect unto *Abel* and to his Offer-
 “ ing, but unto *Cain* and to his Offer-
 “ ing he had not respect. *Gen.* iv. 3, 4, 5.

“ Speak unto the Children of *Israel*,
 “ that they bring me an Offering: of
 “ every Man that giveth it willingly
 “ with his Heart, ye shall take my
 “ Offering. *Ex.* xxv. 2.

“ They shall not appear before the
 “ Lord empty: Every Man shall give
 “ as he is able, according to the Bless-
 “ ing of the Lord your God, which
 “ he hath given you. *Deut.* xvi. 16.

“ Give unto the Lord the Glory
 “ due unto his Name: Bring an Of-
 “ fering, and come into his Courts.
 “ *Psal.* xcvi. 8.

“ If thou bring thy Gift to the Al-
 “ tar, and there remembreſt that thy

† Note, That on all Lord's Days, and during all
 the Time between Easter and Pentecost, the Faithful
 are not to kneel, but to stand at Prayer, in memory
 of our Lord's Resurrection: See *Tertul. de Coron.* c. 3.
Con. Nic. i. can. 20. and *Beverige's* Notes upon it.

‡ Note, These Sentences of the Offertory, which
 are not in *Lit. Ja.* or any other of the ancient Litur-
 gies (and are therefore included within these “ ”
 Marks) but are taken chiefly from the Liturgy com-
 posed for the Use of the Church of *Scotland*, and
 printed at *Edinb.* An. 1637. are inserted here as be-
 ing very proper to stir up the People to offer willing-
 ly with a devout Heart.

|| Note, In *Lit. i. Edw.* VI. the Sentences for
 the Offertory are directed to be sung by the Clerks.

“ Brother hath ought against thee :
 “ Leave there thy Gift before the Al-
 “ tar, and go thy way, first be re-
 “ conciled to thy Brother, and then
 “ come and offer thy Gift. *Matt.* v.

“ 23, 24.

“ ¶ Lay not up for yourselves
 “ Treasures upon Earth, where Moth
 “ and Rust doth corrupt, and where
 “ Thieves do break through and steal:
 “ But lay up for yourselves Treasures
 “ in Heaven, where neither Moth nor
 “ Rust doth corrupt, and where Thieves
 “ do not break through nor steal.
 “ *Matt.* vi. 19, 20.

“ He who soweth sparingly, shall
 “ reap sparingly: And he who soweth
 “ bountifully, shall reap bountifully.
 “ Every Man as he purposes in his
 “ Heart, so let him give, not grudg-
 “ ingly, or of necessity: for God loveth
 “ a chearful Giver. *2 Cor.* ix. 6, 7.

“ Jesus sat over against the Trea-
 “ sury, and beheld how the People
 “ cast Money into the Treasury; and
 “ many that were rich cast in much:
 “ And there came a certain poor Wi-
 “ dow, and she threw in two Mites,
 “ which make a Farthing. And he
 “ called unto him his Disciples, and
 “ saith unto them, Verily I say unto
 “ you, that this poor Widow hath cast
 “ more in than all they who have cast
 “ into the Treasury. *Mark* xii. 41,

“ 42, 43.

“ ¶ Who goeth a Warfare at any
 “ time at his own Charges? Who
 “ planteth a Vineyard, and eateth not
 “ of the Fruit thereof? Or who seed-

“ eth

“ eth a Flock, and cateth not of the
 “ Milk of the Flock? 1 Cor. ix. 7.

“ If we have sown unto you spiri-
 “ tual Things, is it a great matter if
 “ we shall reap your carnal Things?
 “ 1 Cor. ix. 11.

“ Do ye not know, that they who
 “ minister about holy Things, live of
 “ the Things of the Temple? And
 “ they who wait at the Altar, are
 “ Partakers with the Altar? Even so
 “ hath the Lord ordained, that they
 “ who preach the Gospel, should live
 “ of the Gospel. 1 Cor. ix. 13, 14.

“ Let him that is taught in the
 “ Word, communicate unto him that
 “ teacheth in all good Things. Be not
 “ deceived, God is not mocked; for
 “ whatsoever a Man soweth, that shall
 “ he also reap. Gal. vi. 6, 7.

“ ¶ Charge them that are rich in
 “ this World that they be not high-
 “ minded, nor trust in uncertain
 “ Riches, but in the living God, who
 “ giveth us richly all Things to enjoy:
 “ That they do good, that they be
 “ rich in good Works, ready to distri-
 “ bute, willing to communicate, lay-
 “ ing up in store for themselves a good
 “ Foundation against the time to come,
 “ that they may lay hold on eternal
 “ Life. 1 Tim. vi. 17, 18, 19.

“ God is not unrighteous, to forget
 “ your Work and Labour of Love, which
 “ ye have shewed toward his Name,
 “ in that ye have ministered to the
 “ Saints, and do minister. Heb. vi. 10.

“ Whilst these Sentences are reading” the Deacon,
 or (if there be no Deacon) any other fit Person ap-
 pointed for that Purpose, shall receive the free-will

Offerings of the People, in a decent Basin provided
 for that purpose. And that no one may neglect to
 come to the holy Eucharist, by reason of having but
 little to give, the Person who collects the Offerings
 shall cover the Basin with a fair white linen Cloth,
 so that neither he himself, nor any other may see or
 know what any particular Person offers. And when
 all have offered, he shall reverently bring the said
 Basin with the Oblations therein, and deliver it to
 the Priest, who shall humbly present and place it up-
 on the Altar, “ saying, Blessed be thou, O
 “ Lord God, for ever and ever. Thine,
 “ O Lord, is the Greatness, and the
 “ Power, and the Glory, and the Ma-
 “ jesty; for all that is in the Heaven
 “ and in the Earth is thine: All things
 “ come of Thee; and of thine own do
 “ we give unto Thee.”

Then shall the Deacon go to the Prothesis, and
 having mixed the Wine and Water, he shall bring
 the Bread and mixed Wine to the Priest, who shall
 reverently place them upon the Altar.

Then the Priest having first prayed secretly for a
 short Space, shall turn to the People, and signing
 himself with the Sign * of the Cross upon the Fore-
 head, shall say,



† The Grace of our Lord Jesus
 Christ, and the Love of God, and the

* They must be great Strangers to Antiquity who
 do not know that the Sign of the Cross was used by
 the primitive Christians from the apostolical Age
 downward, not only in the sacred Mysteries of Re-
 ligion, but even in the ordinary Occurrences of Life.
 See Tertul. de Coron. c. 3. ad Uxor. 1. 2. c. 5. de Resur.
 Carn. c. 8. S. Cyprian. Ep. 73. S. Cyril. Catech. 4. §.
 10. Catech. 13. §. 18. S. Basil. de Sp. Sanct. c. 27.
 Chrysost. Hom. 55. in Matth. Laetan. de Mort. Persec.
 c. 10. &c. And no serious and judicious Christian,
 who founds his Belief on rational Evidence, can dis-
 regard, far less oppose the venerable Usages univer-
 sally received in the first and purest Ages immedi-
 ately succeeding the Apostles, and which the Catholick
 Church could not then have been so agreed in, had
 they not been undoubtedly derived from apostolical
 Tradition.

† In Lit. Ja. it is The Love of the Father, the
 Grace of the Son, and the Communion of the Holy
 Ghost be with you all.

Communion of the Holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Hearts.

Peop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Peop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures visible and invisible, the Treasure of † all" good Things; the Fountain of Life and Immortality; the God and Governor of the Universe: To whom the Heaven and the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, and saying,

Here the People shall join with the Priest, and say,

Holy, Holy, Holy, Lord of * Sabbath, Heaven and Earth are full of thy Glory.

Hofanna in the Highest: Blessed be he that cometh in the Name of the Lord; Hofanna in the Highest.

† In Lit. *Ja.* eternal.

* *i. e.* Hosts, or Armies.

Then the Priest shall say,

Holy art thou, O eternal King, and the Giver of all Holiness: Holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy holy Spirit, who searcheth all Things, even the Depths of Thee, O God. Holy art Thou, who rulest over all, almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us: Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World, taking ^a Bread in-

^a Here the Priest is to take the Paten into his Hands.

ven and presenting it to Thee his God and Father, he gave Thanks, sanctified,

^b And here to break the Bread. and ^b brake it, and gave it to his Disciples, saying

^c And here to lay his Hands upon all the Bread. Take, eat, ^c THIS IS MY BO + DY which is broken and given for you: For the Remission of Sins.

In like manner after Supper he took

^d Here he is to take the Chalice into his Hands. the ^d Cup, and having * mixed it of Wine and Water he gave Thanks, sanctified,

and blessed it, and gave it to his Disciples, saying, Drink ye all of this,

^e And here to lay his Hands upon every Vessel in which there is any Wine to be consecrated. THIS^e IS MY BLO + OD of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me.

Wherefore in Commemoration of his life-giving Passion, salutary Cross, Death, Burial, and Resurrection from the Dead on the third Day, his Ascension in into Heaven, and Sitting at the right Hand of Thee his God and Father, and † looking for" his second glorious and terrible Advent, when he shall come again with Glory to judge the Quick and the Dead, and shall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice:

* The Testimonies of the Mixture of Water and Wine in the Eucharist are so many, and so early, as plainly prove it to be an apostolical Practice and Tradition, and consequently derived from Christ himself. See *Iust. M. Apol.* 1. p. 125, 128, 131. *Iren.* 1. iv. c. 57. 1. v. c. 2. *Clem. Alex. Pæd.* 1. ii. c. 2. *Cyprian. Ep.* 63. *Con. Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Bas. &c.*

† This is added from *Lit. Mar.*

Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make this ^a Bread the holy BO + DY of thy Christ, and this ^b Cup the precious BLO + OD of thy Christ; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

We offer to Thee, O Lord, for thy holy Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, [especially thy Servant N. our Bishop] * endow them with Wisdom, and fill them with the holy Ghost" † that they may" rightly divide the Word of thy Truth.

* This is added from *Lit. Clem.*

† In *Lit. Ja* who.

* Remember,

* Here the Priest shall lay his Hands upon all the Bread

^b And here upon the Chalice, and every Vessel in which there is any wine.

* Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Presbyters and Deacons who compass thy holy Altar, grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

Remember, O Lord, this City [or, this Diocese], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Imprisonment; that are in Captivity or Banishment ‡ or in hard Slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean Spirits; and make haste to heal and deliver them.

* This Petition which in *Lit. Ja.* comes in afterwards, is inserted in this Place, that the Prayers for the Clergy may all come together as in *Lit. Clem.*

† The Petition, which is wanting in *Lit. Ja.* is here supplied from the other Liturgies.

‡ In *Lit. Ja.* is added here, in the Mines, under Torture.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

* [Remember, O Lord, the Catechumens, and perfect them in the Faith.]

* [Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]

Remember, O Lord, those who † minister to us for thy holy Name's Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to cease: Put a stop to the Violence of Heresies: ‡ Heal the Schisms of the Churches:” And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth; and *to bless* the whole Circle of the Year with thy Goodness: For the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand and fillest every living Creature with thy gracious Bounty.

* These two Petitions are added from *Lit. Clem.* and are only to be said when there are any Catechumens, or Penitents.

† In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Bas.*

Remember,

Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembred in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom, * or for what Ends" every one has offered, or has in his Thoughts, [and those whose Names we have lately read before Thee.]

† And grant that we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly N. whom we this Day commemorate.]

‡ Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembred, and those also whom we have not remembred from righteous *Abel* even unto this Day: Do thou give them || Rest in the Re-

* This is added from *Lit. Bas.*

† Here the Petition which is inserted above p. 118. col. 2. with this * Mark comes in, in *Lit. Ja.*

‡ Of old the Deacon read the Names contained in the Diptychs; instead of which this Rubrick is inserted.

|| Prayers for the Dead, especially at the holy Altar, is so very early a Practice of the primitive Church, that undoubtedly it must have been derived from apostolical Tradition. See *Tertul. de Coron.* c. 3.

gion of the Living, in the Bosoms of our holy Fathers *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually; † And vouchsafe to bring them to thy heavenly Kingdom." And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice.

Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

de Monog. c. 10. *de Exhort. Cast.* c. 11. *Cypr. Ep.* 1, 12, 39. *Orig.* l. 9. in *Rom.* xii. *Arnob.* l. 4. p. 152. *Cyrl. Myst. Catech.* 5. §. 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State betwixt Death and the Resurrection; and that the Righteous are not to receive their Crown of Reward (2 *Tim.* iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Resurrection and Judgment (*Matth.* xxv. 19, 20—31—34.) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim.* i. 18.) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood as if none of those here commemorated were as yet in Rest in the Region of the Living; but as an Acknowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit; to congratulate the same; and to wish the Increase of it; and the final Consummation of their Bliss at the last Day.

† These Words, which it is probable have been casually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

Answer.

Answ. And with thy Spirit.

Then shall the Deacon say,

Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly Altar for a sweet-smelling Savour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

Answ. Lord have Mercy *.

Deac. Let us pray for the Tranquility of the whole World: And for the Peace of the holy Churches of God.

Answ. Lord have Mercy.

† Deac. Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Answ. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Answ. Lord have Mercy.

Deac. Let us pray for those who have this Day offered these Gifts, and for whom, ‡ or for what Ends" every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Answ. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and

* Note, The Deacon is to pause a little after every Response, to allow the People time for short Ejaculations,

† These two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Bas.* as above, p. 119.

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stands in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: And for * Rest to our Fathers and Brethren who have gone before us.

Answ. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Answ. Lord have Mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon Thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Answ. To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

We thy Servants, O Lord, bow down our Necks to Thee, before thy

* *Rev.* vi. 9, 10, 11. *Isa.* xxvi. 20. *Clem. Rom.* Ep. 1. c. 50. 4 *Esd.* iv. 35, 36. *Heb.* iv. *Barnab.* Ep. c. 15. *Iren.* l. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Theff.* 1. 7.

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holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting: For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Priest turning to the People, shall say,
Grace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

* The Body of Christ.

And the Person receiving shall say,
Amen.

And when he receiveth, or delivereth the Cup, he shall say,

* The Blood of Christ.

And the Person receiving shall say,
Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.

* See Cyril. Myst. Catech. v. §. 18, 19. comp. with Lit. Clem.

Whilst the Faithful are communicating, *Psalm xxxiv.* and cxlv. may be sung.

When all have communicated, what remaineth of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

Let us give Thanks to God that he hath vouchsafed to make us Partakers of the Body and Blood of Christ, for Remission of Sins, and for Life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then the Priest, standing before the Altar, shall say,

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; We give Thanks to Thee, that thou hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners; but keep us, good God, in the Sanctification of thy holy Spirit; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased Thee from the Beginning of the World; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, Thou art blessed, now and for ever, World without end. Amen.

Then the Deacon, being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down

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their

their Necks unto Thee: Stretch forth thy powerful Hand, full of Blessings, and bless thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving; and to thy Son; and holy Spirit, now and ever.

And all the People shall answer,
Amen.

Then, after a Pause, the Deacon shall say to the People,

Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed: And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable Cause; or cannot get two Persons to communicate with him: For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall

also exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a cheerful and devout Heart.

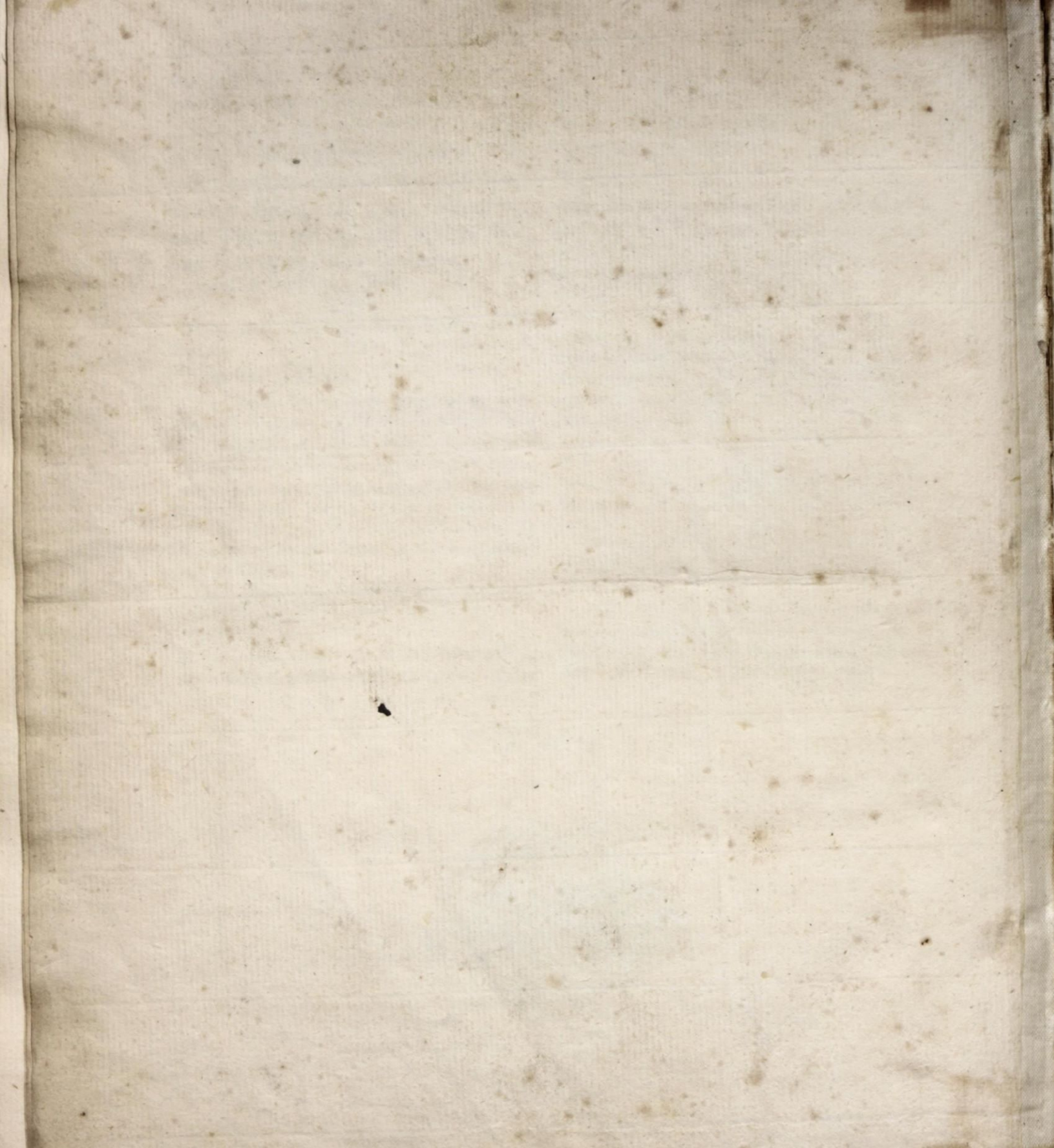
The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully reserve so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock, in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him; the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable Uses, according to the Direction of the Bishop.

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